

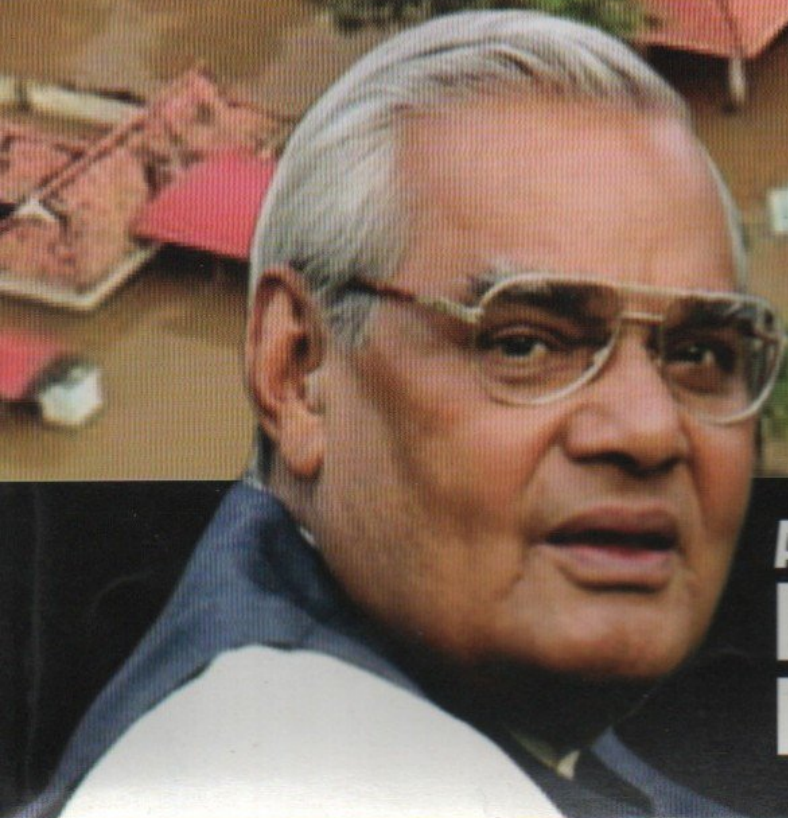
■ Vol.9 No.6 ■ Price Rs.70 ■ September 2018

# Kerala in Mumbai

The Only English / Malayalam Monthly Magazine linking Mumbai Malayalees

## KERALA DELUGE

Worst disaster of the century



**ATAL BIHARI VAJPAYEE:**  
**End of an era in**  
**Indian Politics**



## The deluge in Kerala brought out our best behaviour

The full enormity of the tragedy in Kerala will take months to be assessed, but the flood waters really calmed the raging religious, political and social fires that had polarised the politically conscious Kerala very badly. More so, it brought out the best in the Malayali diaspora worldwide. The unsparing lampooning on the Facebook and twitter battles that used to break out every morning and continue without a break until midnight gave way to forward after forward advising people how to cope with the tragedy, offering help and cajoling others to be generous with money and material. There have been some exceptions with some trolls wondering whether the state was facing divine wrath for its liberal position on many contentious issues but those who supported the relief effort outnumbered the mischief-makers. Extraordinary efforts at lending a helping hand replaced raucous prime television debates on news channels. For once, the Marxian philosophy, "From each according to his ability, and to each according to his need" was practised by the Malayalis. From ordinary citizens to industrialists, celebrities and politicians, everybody did their bit to ease the suffering of the people. Heart warming tales of ostentatious engagements and marriages being cancelled and the money so saved

being offered as donations circulated all over the social media. Malayalee Samajams cancelled their Onam celebrations and their volunteers worked tirelessly to raise resources for their beleaguered brethren. Corporate contributions drove social service agencies' relief efforts. Voluntary organisations co-ordinated with district collectors and reached the people in need. Students of engineering colleges assembled and supplied power banks to help address the problem of phones running out of charge. Religious institutions opened their hearts and campuses to reach out the people in need. Media outlets showed remarkable restraint, taking care not to add to the panic and keeping studios and help desks open round the clock. Channels desisted from targeting the government and acknowledged that the administration did everything it could to help the people. A culture of unity was demonstrated by Malayalis helped in tiding over the crisis. Football and cricket teams expressed their condolences and offered support to all those affected. The momentum can be carried forward to achieving great heights if all Malayalis stop consuming alcohol and drugs by the truckloads, refrain from buying gold by the tonnes and stop over the top celebrations and marriage functions, and instead use the money so saved to build up the infrastructure in the state.

**Biju Cherian**  
Vasai Road

## Two faces of flood

The flood that we were recently subjected to was the most ferocious. Lakhs of people suffered physically as well as monetarily. The loss can never be compensated to the fullest measure. The flood was quite socialistic and treated the poor and the rich alike. A true reflection of the empire of Mahabali!

It is said that every coin has two sides. When one side showed the negative aspect, the other side revealed some positive aspects. Some politicians were shown sweeping the floor of flooded homes of the poor while his followers and the local people were watching the event in awe. Some shed tears at the loss of the poor while the channels showed assets such as their resorts and bungalows built on the hill side, thereby causing landslide in which the houses of the poor perished. There will be reports soon appearing in visual and print media showing people claiming compensation from the government whereas their losses are non-existent. Many relief materials meant for the victims would find shelter in the houses of politicians and the influential.

It is said that such floods would occur once in one hundred years. The only relief in that we will not witness a similar one during our coming years.

**Shyamala Nair**  
Charkop-Kandivali

We welcome responses from readers. Please forward your responses and suggestions about various happenings concerning Malayalees residing in this part of India. You may send us your piece in either English or Malayalam. (We shall translate and publish it in English) You may send them via e-mail to [keralainmumbai@gmail.com](mailto:keralainmumbai@gmail.com) or by post to Editor, Kerala In Mumbai, 105-B, Twin Arcade, Military Road, Marol, Andheri (E) Mumbai 400 059.

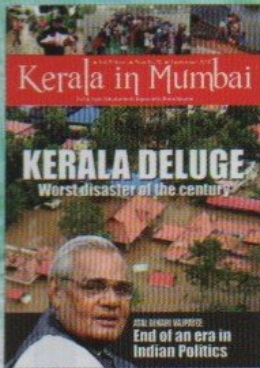
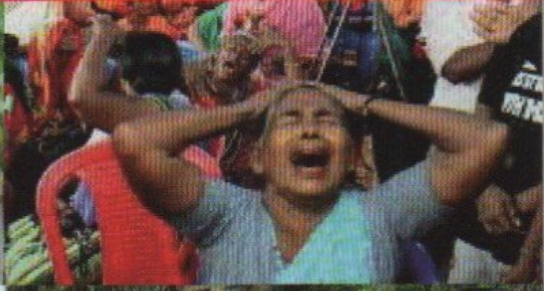
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- 03 Editorial - Time to reinvent**
- 06 Cover Story Kerala Floods**
- 20 Bharat Ratna Vajpayee**
- 23 The Ramayanam: To Read or not**
- 25 Contribution of Namboothiris**
- 28 The Demonic Dance of Mobocracy**
- 31 The Gir Lion**
- 34 Vajpayee: Icon of Indian Nationalism**
- 37 Novelist Naipaul**
- 40 Mumbai News Digest**
- 59 Beauty & Health**
- 64 Addiction**
- 65 Entertainment Zone**

**SHORT STORY**

- 54 During the Floods**
- 56 ആർ എസ് നാമൻ**
- POEM**
- 58 യക്ഷി**

KIM News Bureau  
 Dr. A P Jayarama  
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# A DELUGE THAT OUGHT NOT TO BE

**T**he huge floods in Kerala during August 2018 will remain in memory for the remaining period of their life of the present generation as a similar one they never experienced in the past or they would not witness during their lifetime. Those in their nineties might have heard from their parents or relatives about the one occurred in 1924 (famously called 'Floods of 99', referring to the Malayalam year 1099) and some might have read about it from books written by those who witnessed it. While we pray that a similar one should not ever happen in future, we also know that our wishes would not be fulfilled as the nature has an uncanny character of repeating it in a bigger way later. We can only foretell that nature has a trait







of balancing everything eventually at some point of time but we can prolong its occurrence if we treat nature with respect.

The disaster in Kerala since August 1 to 20 has brought several facts to light. The last deluge that affected the entire Kerala was said to be in August 1924. It affected the then Malabar, Cochin and Travancore, then separate entities. Several Malayalam writers of yore viz Thakazhi Sivasankara Pillai, P Kesavadev, Basheer et al depicted this deluge in their writings. It is to be remembered that they were witness to that flood. It was for this flood that Mahatma Gandhi collected Rs 1 lakh after issuing an appeal to the public in Young India and Navjeevan. It was when 10 gm gold was costing Rs15.62. Using this amount, houses were built for those poor people whose houses were destroyed.

This year Kerala received 771mm rainfall during August 1-20 and it is reported to be the highest

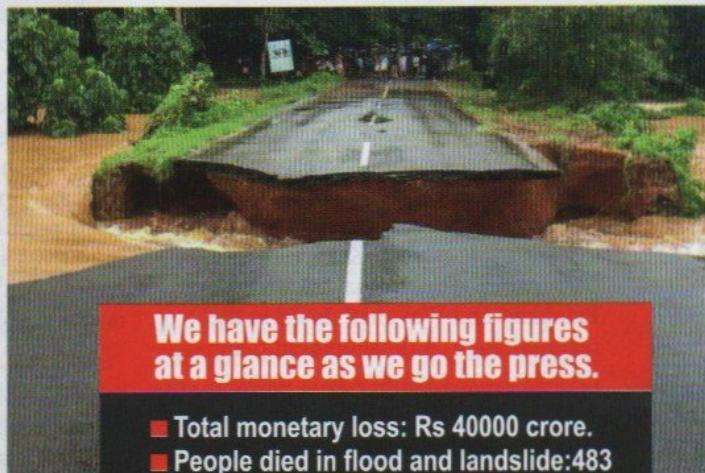
for this period since 1931. It was 1132 mm then, according to IMD. This year's rainfall is said to be about 2.5 times of the normal for the period. However Idukki district has said to have broken the record of 111 years as it has received 1419 mm rainfall till

August 20.

The Meteorological Department of Central Government claims that they have warned the State in July about the impending rain in August. They hinted that the state did not take the warning

seriously and said that the deluge caught the state by surprise especially the state as of late was receiving less and less rainfall over recent years except in 2013, 2014 and 2016. This led the state's administration not to take the IMD forecasts seriously. The water from the dams was not released sufficiently early.

When the west coast experienced higher pressure gradient this year, leading to very strong winds, higher rain fall could have been expected and adequate precautions should have been taken but it was not done. Idukki had four continuous days of heavy rain followed by one day of 25.4 mm rain and then six continuous days of heavy to extremely heavy shower. The Peerumade weather station in Idukki district broke over a 100 year old record for 24 hour rainfall.



### We have the following figures at a glance as we go the press.

- Total monetary loss: Rs 40000 crore.
- People died in flood and landslide: 483
- Persons missing: 15
- No of relief camp: 1093
- No of people in relief camps: 6.6 lakh
- No of cattle and domestic animals died: 4 lakh birds, 18532 small animals, 3766 big animals
- Farmers lost Rs 1300 crore
- Ration stock perished: 2402 tons
- Roads destroyed: 10698 km.
- Repair cost of Road: 1 crore per km.
- Damaged schools: 650

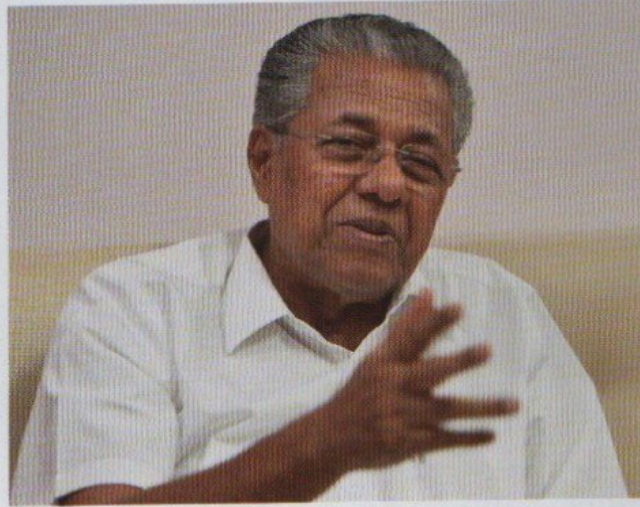




# A New Kerala on the Anvil

**T**he mammoth deluge came and returned, causing millions of rupees to the affected people and the state government. Further the uncountable persons, establishments and anonymous entities spent crores of rupees to bring back the victims to normalcy. After the victims returned to their homes or where their homes said to have existed three weeks ago, CM Pinarayi Vijayan came out with modern vision of action. It is highly deplorable that when the floods were receding, several allegations came up from vested interests. Leaders of different political parties were accused of misusing the money and materials received from compassionate sources but Pinarayi Vijayan was generous enough not to ignite the passions. Instead, he asked the Malayalees across the world to donate their one month's income (salary) towards the reconstruction of a brave new Kerala.

Responding to this suggestion, Former Prime Minister Manmohan Singh donated Rs 1 crore and one month's salary. Governor Justice P Sadasivam, UDF MLAs, personal staff of ministers, heads of departments et al donated one month salary. Governor handed over his cheque of Rs 2.5 lakh to Chief Secretary in addition to his earlier donation of Rs 1 lakh. He also appealed to all holding high positions. Leader of Opposition Ramesh Chennithala stated all opposition MLAs would give one salary to the relief fund. Personal staff of CMO, ministers E P Jayarajan, C Ravindranath, Katakampally Surendran, K K Sailaja, T P Ramakrishnan et al are also giving



their salary. Sailaja and Surendran had earlier given Rs 1 lakh each. Real Estate king P N C Menon of Shobha Group handed over his cheque of Rs 1 crore to Mathrubhumi. Similarly Abdul Nazar, MD of Akbar Group also contributed Rs 1 crore to the relief fund.

CM Pinarayi Vijayan emphasised that the aim was not to reconstruct a Kerala that perished with the same infrastructure but to create a new Kerala with a modern outlook.

**1** In the envisioned objective, a new team will be constituted to study the short comings of the existing model and suggest a package that would outlive all disasters that pushed Kuttanad, Chenganur, Aluva, Chalakkudi, Palakkad and Wayanad down in the recent deluge. A development plan prepared and executed by a team of experts will be established.

**2** During the re-creation process, not only the cities but rivers also will be taken care of. They should be preserved and protected. They should be provided with sufficient space to allow free flow. There should be restrictions for construction on river beds. It is absurd to rebuild the houses destroyed along the river banks. The present dwellers should be relocated to new places.

**3** People who lost their houses in flood will be given Rs 4 lakhs irrespective of their economic status.

Even those who have houses but inhabitable will also be given this amount. If a house can be made habitable by suitable repairs, necessary funds will be provided. Many people not only lost houses in landslide but also land. Such people should be given land as well as houses. It is to be studied if flats could be built for such people.

**4** Necessary details should be collected to find if private parties are willing to join the government efforts in reconstruction. Confederation of Indian Industry has expressed

their interest to construct 1000 houses. It should be done where government suggested localities. Information about the places where houses are needed is to be gathered.

**5** There are facilities available in the country where natural disasters could be forecasted. Such facilities should be made available in Kerala. For this ISRO should be consulted.

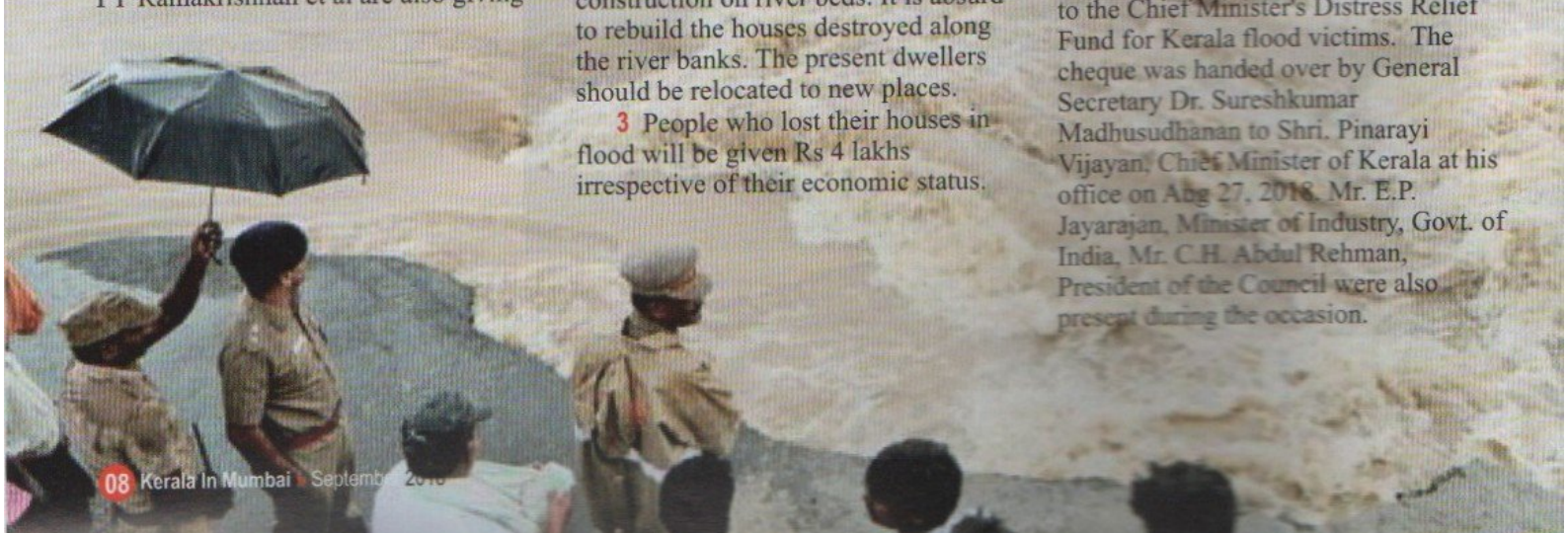
**6** According to Revenue Minister E Chandrasekharan, the government would not encourage people to settle in places prone to floods. They will be relocated in secure places.

If politics could be avoided in these initiatives and the people concerned are really dedicated to the cause, the vision is achievable.

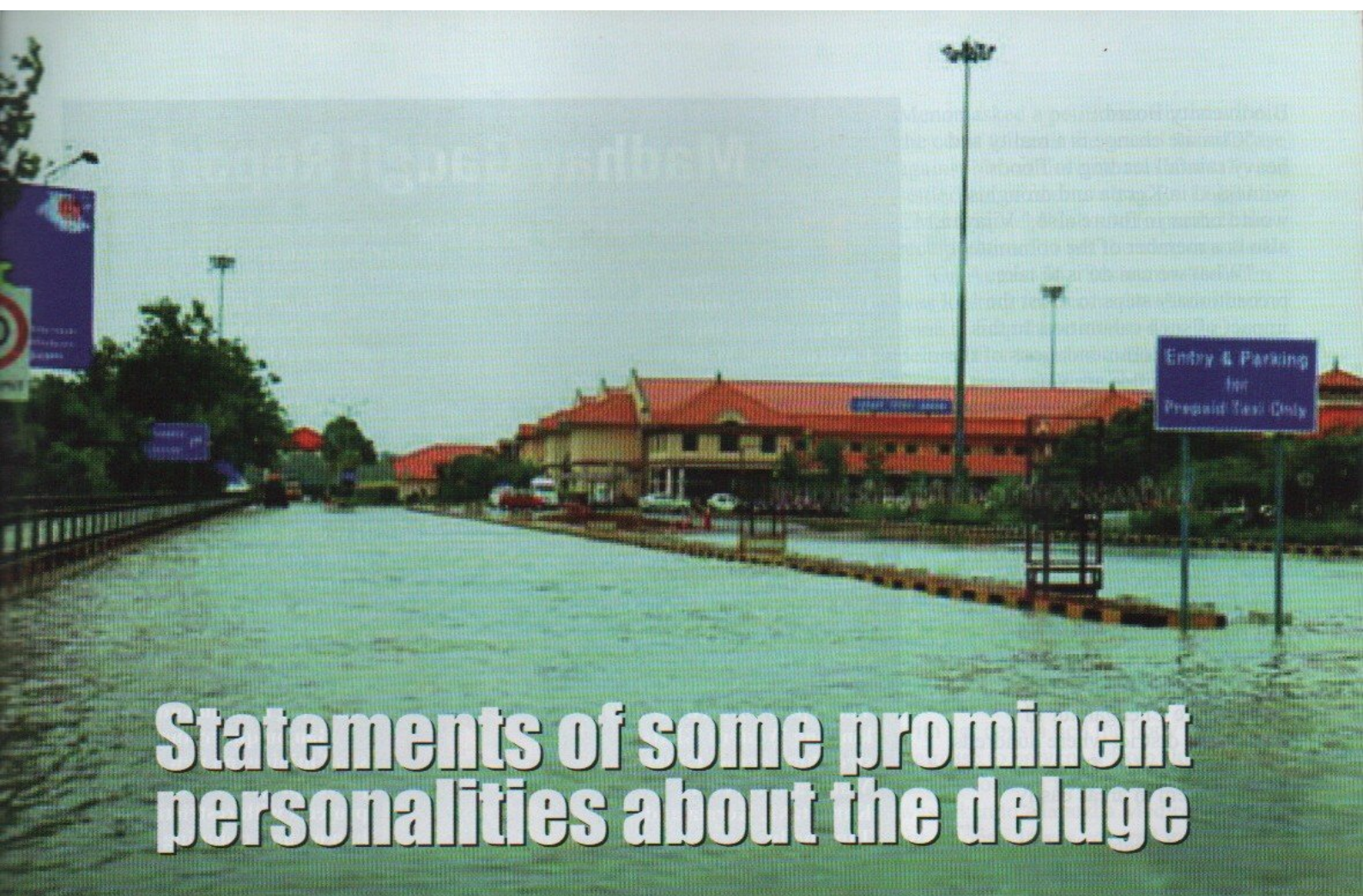
## Reconstruction of state

Chief Minister Pinarayi Vijayan requested all Malayalees to donate one month's salary to the State for reviving the state.

Indian Personnel Export Promotion Council, Mumbai the association of Govt. authorised Overseas Recruitments Consultants has donated Rs. 10.2 Lakhs to the Chief Minister's Distress Relief Fund for Kerala flood victims. The cheque was handed over by General Secretary Dr. Sureshkumar Madhusudhanan to Shri. Pinarayi Vijayan, Chief Minister of Kerala at his office on Aug 27, 2018. Mr. E.P. Jayarajan, Minister of Industry, Govt. of India, Mr. C.H. Abdul Rehman, President of the Council were also present during the occasion.







# Statements of some prominent personalities about the deluge

## Shashi Tharoor



■ Shashi Tharoor, Congress MP representing Thiruvananthapuram parliamentary constituency and facing abetment charges in the suicide of his wife Sunanda Pushkar,

was allowed by the Court to travel to Geneva in Switzerland to offer condolences to the bereaved family of former Secretary General of United Nations Koffi Annan and also to ask for UN assistance from UN representatives for the victims of Kerala Flood ravage. His advocate Vikas Pahwa told the court that it was necessary to seek aid from UN in view of the massive calamity in his state. The state has suffered an extensive damage to its infrastructure including 10,000 km of broken roads.

In Geneva, Shashi Tharoor held discussions with Under Secretary General Michael Mooler, Deputy Director General of WHO, Dr Peter Salama and Dr Soumya Swaminathan and International Red Cross President

Peter Mourer at the head quarters of United Nations. Dr Shashi Tharoor had worked as Deputy Secretary in UN under late Koffi Annan and the discussions now were of private nature. As the union government is against seeking help from other countries, it should hold discussions with UN, Dr Tharoor remarked. He made this remark after holding talks with the above mentioned officials. Dr Shashi Tharoor later said that the UN representatives have agreed to provide necessary help, provided Government of India seeks it.

Meanwhile a special aircraft from Karachi landed in Kozhikode with 16 ton of relief materials. Since there is no direct flight between Karachi and Kozhikode, the Vision Airways flight came via Abu Dhabi.

## E Sreedharan

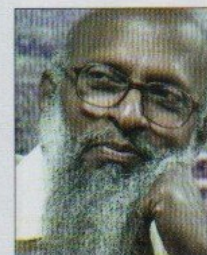


■ According to Metroman E Sreedharan, Kerala erred in the observation of meteorology. Water from dams could be released after receiving the warning, at least

after receiving heavy rains. Since India has an annual income of Rs12.75 lakh crore, it is not at all a matter of pride in accepting donations from other countries. Since the rain fall was short during the last several years, the forecast of heavy rain was not taken seriously, he remarked.

In western countries, as soon as the warnings of heavy rain are received the shutters of all dams would be opened to some extent. Reconstruction is not a difficult task. If committee with full powers is established, it could be achieved in 7-8 years, he opined.

## Prof V S Vijayan



■ Though we had Ecologist Madhav Gadgil's report that suggested checks on quarrying, discouraging cultivation of yearly crops on hill slopes and planting fruit-bearing trees there

and restriction on construction in the area, we did not heed to those suggestions. Prof V S Vijayan is a former chairman of the State



Biodiversity Board.

"Climate change is a reality and heavy rainfall leading to floods witnessed in Kerala and droughts would occur in future also," Vijayan, also is a member of the committee.

"What we can do is to take precautionary steps to resist the impact of such calamities. In this regard, the recommendations of the Gadgil Committee are very important," he said.

## Kerala in ruins

Lakhs of people were rendered homeless by the devastating floods. The government struggled to bring back a semblance of normalcy to their lives as flood waters receded and rains stopped on August 21. However the last leg of rescue operations continued in isolated pockets like Chengannur in Alappuzha district where hundreds remained stranded. Drones were used to reach them in areas easily accessible.

Those who returned to their homes when rains receded, had an uphill task of getting their houses cleaned. The immediate priority was to ensure that the flood victims did not fall prey to water borne diseases such as leptospirosis and those related to the respiratory tract. Threats were there from snakes that entered their households.

The insides of many flood hit homes had about 60 cm of mud and slime. Most wells too were contaminated and some disappeared.

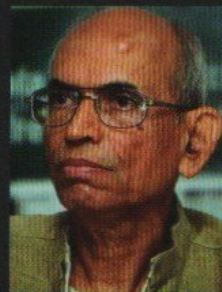
Some architects have stated that the mud slimes should not be thrown out as they are organic rich and could yield much more yield if utilised intelligently. Further they could be dried and used in house construction in the traditional way. This would considerably lower the cost of construction.

## CM on floods

On August 20, CM Pinarayi Vijayan announced that the first phase of rescue operations was over and said the next phase of rehabilitation started. Since Kochi International Airport at Nedumbasseri was inundated with flood, the state government sought permission from Navy to operate smaller aircrafts from their airport. The airport was opened for service

# Madhav Gadgil Report

**T**he deluge in Kerala brought back the almost forgotten report submitted by Madhav Gadgil to the Union Government. In February 2010 then Environment Minister Jairam Ramesh heard the members of the Save the Western Ghats group at Kotagiri in Tamil Nadu and he appointed a committee under Madhav Gadgil to study the threats to ecosystem from construction, mining, industries, real estate and hydro power and submit its report. After elaborate studies, the report was submitted in August 2011. The report covered the 1500 km long Western Ghats stretching across Gujarat, Maharashtra, Goa, Karnataka, Kerala and Tamilnadu.



Gadgil Committee report.

Kasturi Rangan revealed that in about 1750 responses, 80% did not favour Gadgil Report. In particular, Kerala had objected to the proposed ban on sand mining and quarrying, restrictions on transport infrastructure and wind energy reports, embargos on hydroelectric projects, ban on new polluting industries. It is clear that the general public did not show much interest in preservation of environment. However the vested interests in unison objected to the Gadgil Report. However it made the following recommendations.

Ban on quarrying and sand mining, no new thermal power projects, hydropower projects with restrictions, ban on new polluting industries, building and construction projects to be allowed but no township projects, forest diversion with extra safeguards.

When Kasturi Rangan Report suggested an area of 13,108 sq km, much less than what Gadgil suggested, Kerala allowed only 9993.7 sq km as ESA.

Prof Gadgil is now optimistic that the government would wake up and implement his recommendations *in toto*. He identified Kerala as a state where maximum quarries are in operation and most of them are illegal. The entire Kerala is paying the penance for the sins committed by a few. Jayaram Ramesh was shifted from Environment Ministry because of pressure from Quarry lobby.

According to Gadgil, the major reason for floods of this magnitude is the simultaneous heavy rain and opening of all dams together. The implementation of Land Act was not based on environment but on the weight of money transfer under the table. Development does not mean filling up of pockets of a few rich persons but raising the living standards of the entire population. Kerala does not need so many dams as they prevent the natural flow of rivers. Filling up of waterbeds, paddy fields, lakes etc should be prevented and mangroves should not be destroyed. Exploitation of nature should not exceed the limits, Gadgil concludes.

## The recommendations are:

Ban on cultivation of genetically modified vegetables in entire area, plastic bags to be phased out in three years, no new special economic zones or hill stations to be allowed, ban on conversion of public lands to private lands and on diversion of forest land for non-forest purposes in ESZ I and ESZ II, no new thermal power plants or large scale wind power projects in ESZI, no new polluting industries in ESZ I and II areas, strict regulation of tourism, cumulative impact assessment for all new projects like dams, mines, tourism, housing etc, phase out all chemical pesticides within five to eight years in ESZ I and II. The Committee also recommended a Western Ghats Ecology Authority to regulate these activities in these areas.

As we can guess, the vested interested parties were angered and they started putting pressure on politicians and bureaucrats not to implement the recommendations but to continue what was happening earlier in order to enrich the states. The report was never published nor placed in parliament. In August 2012, Environment Minister Jayanthi Natarajan constituted a high level working group on Western Ghats under Kasturi Rangan to examine the





**Jaisal offers his back as footstep**

on August 29 afternoon.

The state government sought the help of armed forces for rescue operations. Naval aircrafts were flown to distribute food items and relief materials to the victims trapped in buildings. Small and big boats were also used for rescue operations and food distributions.

All the three wings of military took part in the rescue operations besides paramilitary forces. They served the cause silently and efficiently. Chief Minister Pinarayi Vijayan acknowledged that had the defence forces been not there, the disaster would have been much graver and he generously thanked them. They were felicitated after the floods at state Capital.

He also thanked the boat men or fisher men for their role in rescue operation. They could go to places where boats could not go for rescue operation. There were instances when they swam long distances to rescue

trapped victims.

### Isolated events

A 19-year old boy in Kozhikode committed suicide after his class XII certificate got destroyed in the deluge. Kailas had got admission to a course at Industrial Training Institute and he needed to produce the certificate there.

A 12 year old Tamilnadu girl Akshaya who is ill with congenital heart ailments and already undergone a surgery, donated Rs 5000 out of Rs 20000 she received by crowd funding for a second surgery due in November. She needs Rs 2.5 lakh for the second surgery.

Responding to cries for help, the Centre asked the railways to take 25000 migrant workers back to their states as a special case. Six trains were deployed to meet this target while 48 special trains were deployed to take them to Chennai from where they can catch appropriate trains starting from there.

Delhi High Court Justice Rajendra

Menon asked a petitioner who wanted the court to remit the sexual assault case against him as the case was mutually settled out of court, to pay Rs 15,000 to CM's Disaster Fund and to produce the receipt thereof to get the case annulled.

On August 16, Sosamma Abraham was looking for her husband who had gone to help those affected by the deluge. Her husband C G Abraham, a former employee of a shipping firm in Goa had moved to Pandanad near Chengannur. Previous day the water entered their house and they started moving materials to the first floor till midnight. After midnight Abraham went down to lock the gate and also to help some neighbours but did not return even after one hour. The water was chest deep and still she went down in search of him. Suddenly she stumbled over a body and it was her husband's. Since the water was flowing very forcefully, she along with her cousin tied the body to the staircase to prevent it from flowing out. After two days, help came and the body was taken to Alapuzha Medical College for autopsy. It was covered in a plastic sheet. The body was kept in a private ambulance waiting for its turn. Next day when Sosamma went to the Medical College, she found her husband's body still in the ambulance and the foul smell was spreading all around., yet it was left unattended. It was their children who came from their work places far away, cleaned the body and after necessary formalities, it was again wrapped up in the same plastic sheet before taken for final funeral rites.

Pandanad was the worst affected place in the entire Kerala. Abraham's body was bound to the staircase for two days, all helplines were unhelpful



**PM Narendra Modi visits Kerala to assess the impact of floods**





Escape through sky



Water, water everywhere



Not a drop to drink

though Sosamma tried to contact them till the battery of her phone lasted, and after bringing it to the hospital, it was lying there unattended for a day. The body was buried only after nearly four days.

A family from Uduma in Kasargode handed over all documents pertaining to one acre of their land to Collector Sajit Babu, for building houses for those who lost homes in floods. The land would be of at least Rs 75 lakh in the market. Under Land Relinquishment Act, there is no need of stamp duty, the collector clarified. The land belonged to the owner of Palakkunnu Textiles P A Ravindran (53), his wife Usha and son Akhil.

Thiruvambadi UP School Relief Camp was transformed to a Wedding Mandap, when Meera was married to Binu. The couple were classmates and were in love. During the floods, Meera lost her house and was moved to the relief camp. Their marriage was already fixed and Binu employed in Gulf reached home for the wedding. Discarding the suffering in the relief camp, the wedding was solemnised in the school with the help of rose garlands with the other victims as witnesses. All inmates were treated to a sumptuous wedding feast.

A girl of 9 from Tamil Nadu broke her piggy banks and the money came out of them was donated to Kerala Chief Minister. She was accumulating money to buy a bicycle for herself. Reading the news in newspaper, a cycle manufacturing company came forward and announced that it would gift her a bicycle.

### Not national only severe

Since Minister for Home Affairs Rajnath Singh visited Kerala to personally evaluate the intensity of floods, Kerala was demanding that the Centre declare the floods a 'national calamity.' He promised to consider it and offered assistance amounting to Rs 100 crore. Later PM Narendra Modi came by a late night flight and he too went around to have a personal view of the floods. In a meeting with the state government, CM Pinarayi Vijayan repeated his request and the PM repeated what Rajnath Singh stated but declared an interim assistance of Rs 500 crore and promised to help further once a firm estimate of the actual damage is submitted by the Kerala State. He despatched rescue teams consisting of Army, Navy and Air Force besides



Coast Guards. Later it turned out to be a 'severe calamity as the floods did not qualify to be qualified as National Calamity,' it was explained. Meanwhile, the Minister for Finance Thomas Issac pegged the loss due to floods at Rs 21000 cr. It would cover the cost to make "corrections in the development trajectories" in future and "focus on the toll that development takes on the environment."

Issac said he would approach the GST Council for permission to introduce a cess of 10%, given the new rules under the new one-tax regime.

The state also wanted the centre to increase the cap of market borrowing from the current 3% of GDP to 4.5%. If the request is acceded, Kerala could borrow an additional Rs.10,500 crore. Since the deluge, the government increased excise duty on liquor from 21% to 21.5% of purchase price. The main source of income of the state is from the sale of lottery tickets and liquor.

According to the CM, over 10.78 lakh people including 2.12 lakh women and 1 lakh children below 12 years have taken shelter in 3,200 relief camps. Over 1.63 lakh people were rescued since Aug 15. This operation would continue till the last man is rescued, he emphasised.

As many as 3119 squads of health and local self government departments were engaged in cleaning houses and ten tonnes of plastic waste collected.

However, after a cabinet meeting CM Pinarayi Vijayan told the reporters that Kerala has sought a special package of Rs 2600 crore from the centre for relief and rehabilitation. He also said that the government was considering to launch a new lottery to help fund the rehabilitation effort. The government is not considering to rehabilitation only but to build a new Kerala. He said that the UAE government has promised to donate Rs 700 crore but reliable sources pointed out that this matter faced certain

obstacles as the former UPA government had taken a decision not to accept assistance from foreign governments barring UN, as India could take care of its problems. This decision was taken after the 2004 Tsunami.

## Schools

In Kerala, many schools as usual were converted to relief camps. Though the school building could accommodate the people in large measure, it might not have the necessary infrastructure for the basic needs of the people staying there for days. The floods occurred



Army at work



People escape from inundated house during the Onam holidays of the schools, they were readily available. However when the school reopens after Onam, all of them could not be used for schooling. Many schools were also inundated with floods and had huge amount of slimes that would take long time to get cleared.

The schools were reopening on Aug 29 and about 700 schools were used as relief camps. In Alappuzha alone 540 schools could not be opened as 280 schools used as relief camps could not be vacated of flood victims staying there as no new premises were available to relocate them. Further 260 schools

were flooded and could not be cleaned as the mud accrued there could not be removed so easily. These schools are mostly in Chengannur and Kuttanad regions. There are 771 schools in Alapuzha district and the study of about 60000 students affected.

## Across India

JJ Hospital and Sasoon Hospital in Mumbai despatched 80 doctors to Thiruvananthapuram to offer medical services to the people in flood ravaged Kerala. Air India provided two aircrafts to transport them. Also a truck with

drugs to heal skin infections and other urgent medicines were sent to Kerala. Many support groups in Mumbai provided relief materials including food packets, stationery and funds. St Thomas Marthoma Syrian Church in Santacruz sent non-perishable items, such as bed sheets, clothes and food packets bought with the money collected by about 20 sister churches in Mumbai, Thane and Navi Mumbai. The money set aside for Onam celebrations was also used as they cancelled the Onam celebrations this year on account of floods in Kerala.

When BJP minister Girish Mahajan accompanied the above group, a Shiv Sena minister Dr Deepak Sawant took another team of 100 medical professionals to Kerala. On reaching the state,

these groups were subdivided into more groups and sent to different affected districts.

Air India has also waived off freight charges on shipment of relief materials to Kerala. Since many persons who booked their tickets but could not reach airports, Jet Airlines waived no show penalties till August 26.

Air India's subsidiary Alliance Air, Indigo, Vistara also operated between Cochin Air port under Navy and other airports in India to transport passengers stranded there.



## It was coming, Experts say

Experts on climate change and environmentalist were saying since last several decades that Kerala was moving towards a deluge. Though there were floods in the past none of them had a collective effect on the entire state. They were confined to certain pockets and could be controlled in a couple of days and hence people and the government did not bother to foresee what was coming.

Experts say it was a man-made disaster. It was not a day or year's work but a gradual effect of various selfish work carried out deliberately or unknowingly. People only thought of the immediate benefit and impact. It was a collective irresponsibility of several groups. Many knew what would be the impact on future of what they were doing then. They philosophically thought, whatever was happening after a few decades, I or we would not be there to experience it.

There were several reasons for this slow degeneration of environment. They were economical and mental.

Since the seventies, the economic status of people saw an upswing on account of development, better employment and modernisation. People moved towards a leisurely living with more luxurious modern living style and this needed bigger houses, better transport system and faster life style. The result: Encroachment of land, destruction of forest, sand mining, quarrying of stone and looking ways and means for making fast money.

Fast growth of real estate had an immediate adverse impact on all of the above. Sand mining of rivers deprived water retention, deforestation reinforced the depletion, construction of new homes and other buildings took away tonnes of soil from the hills, rocks were converted to stone bricks, metal chips and sand substitutes, soils filled the ditches to make plain land, trees took the shape of furniture and domestic accessories and so on. Paddy fields gave way to residential plots, agriculture got transformed to cash crops. People moved on in search of means to make more and fast money, ignoring the fate of future generations. Feeding Kerala has become the responsibility of other states and the

centre.

Since last several decades environmentalists were trying hard to bring these factors to the notice of state governments and the union government while vested interested parties (nicknamed mafia) were trying hard to get more co-operation from the authorities to continue their activities. The government then was compelled to appoint Madhav Gadgil Commission to study the issue and submit its report in 2010.

## Foreign Aid laid bare

The row over Centre's stand on receiving foreign aid for relief and rebuilding work in Kerala after the flood threw arguments hither and thither among ruling party and opposition. The matter became public when CM Pinarayi Vijayan announced in a press meet that UAE has promised Rs 700 crore worth of relief.



Saving dog and bicycle

Leader of opposition Ramesh Chennithala and BJP state president Adv P S Sreedharan Pillai are clashing on this point. B JP's claim is strengthened when UAE has made no official announcement on the amount of financial aid to Kerala.

Pinarayi Vijayan told that UAE based business man MA Yusuf Ali told him about the promise of UAE. He further said that even Prime Minister Modi thanked UAE for the financial assistance. However the Centre clarified that India would not accept funds from other countries as India had the capacity to support the relief efforts in India. The union government however would not object any private foreign agency of persons offering assistance to Indian registered NGOs and in this case even the import duty could be waived. Then a representative of UAE came with a statement that his country never offered Rs 700 crore to Kerala.

This development put the situation in a quandary. The CM said the situation in Kerala is unique and demanded special treatment. The loss incurred by the floods is enormous to the tune of Rs 20000 crore and the Centre should extend such support to equal the loss. The loss is equivalent to Kerala's annual budget.

Sreedharan Pillai of BJP alleges that the CM is taking this position to embarrass the PM Narendra Modi.

## Kalady

Kalady is one of the places severely affected by the floods. It is a main centre for rice mills in Kerala. It was reported that thousands of bags of rice was immersed for more than four days in various godowns and was affected by fungi making its consumption as a health hazard. The authorities were trying to destroy the stock but could not find a suitable place and method to destroy them as the godowns were not devoid of water.

Four people died while attempting to clean their premises in Srimoolanagaram Panchayat. Anandan (35) of Theni, Tamilnadu, Mohanan (55), Aelya (80) and Latha (52) are the victims. Anandan died while cleaning the well after falling into it. He was working for Chovara resident Venugopalan Nair. He was earning a livelihood by pressing washed clothes of others. Mohanan while cleaning his house, fainted and died instantly. Aelya had her lunch at the relief camp and left for her house. Forgetting that there was a ditch behind the house surrounded by slime, she walked through it and fell to her death. There was neck deep water. Latha died while she was cleaning the house when she slipped down.

## After effects to the state

33 lakh workers of districts Idukki, Ernakulam, Alappuzha, Kollam, Kottayam, Pathanamthitta etc lost work and on average daily wage of Rs 400, their loss would be around Rs 4000 crore.

Kerala always raises their voices against debt trap. Now lakhs of people have lost their wealth and houses, there will be heavy rush from banks and private lenders. It will be difficult to estimate the quantum of money they



need during their rehabilitation and reconstruction. The time factor to achieve them will decide the quantum of loss.

The government subsidy in this section would be between Rs 100-120 crore but that would be quite inadequate. Major part of the affected people will wait for the government aid to come before the commencement of work. Money lenders will have a field day soon.

Income from migrants is gradually coming down for quite some time. When it was \$1260 crore in 2014-'15, it was \$1070 crore in 2016-'17. Since it is likely to go down further, not much could be expected from that angle. Income from business would come down to Rs 1000 crore.

The expense on flood relief and reconstruction will strangle Kerala for next few years. This would result in lowering of income of government too. The revenue deficit of Rs 12860 crore as per the state budget will increase further and loan burden would enhance. The state government will be compelled to increase its borrowing from the market at least by Rs 1.6 lakh crore.

## Pinning the responsibility

Dr M Rajeevan, Secretary of Indian Geographic Society stated that Kerala was warned two days before the fury of flood. The state should have taken the red alert more seriously. The rivers in Kerala are small and once rain starts in hill area it would take only 25 minutes to flood the banks, he said. The alerts were given on Aug 4 and 14, which said that there would be heavy rains in Idukki, Wayanad and Pathanamthitta districts. He pointed out that Kerala has no infrastructure either by the State or the Centre to predict the weather changes. Indian states including Kerala have no scientific control over the dams. He suggested that there should be a system to know the amount of water the dam could hold, to estimate the amount of water during the rain, when to open the shutters and how often, etc soon to control the floods.

After conducting the aerial view of the flooded areas with Chief Minister Pinarayi Vijayan and accepting the gratitude of the CM for joint efforts, leader of opposition Ramesh Chennithala started firing bombs to the CM, accusing him for the deluge that affected the state. The CM and the electricity board are busy defending themselves from the accusations.

Recollecting the facts now, it is clear that the release of water from the dams to the rivers Periyar and Pampa was one of the major reasons for the floods. The dams were opened within a short interval of time without giving adequate notice to the people, caused havoc among them leaving little time to escape to safe havens. According to MET officials, the government was warned about the excess rain fall this sufficiently early. The government should have taken these warnings seriously and should have taken steps to release water in measured ways so that the sudden splurge of water into the rivers could have been avoided. The state failed to convince the people about the impending danger. While the CM defended the government, the Chief Secretary Tom Jose admitted the 'small' lapse. Ruling party MLA Raju Abraham agreed with the Chief Secretary in the case of Banasurasagar dam. This resulted in the flooding of Pathanamthitta and Chengannur region and trapped the people unaware. By the time the warning was given, the homes were already flooded.

Government stated that the dams would be opened only after 24 hours of Red Alert but the dam was opened much earlier. On August 9, the warning of trial run was given at 11 but it started at 12.30. By next day noon, all shutters were opened causing the deluge. The CM, Electricity Board Chairman N S Pillai, ministers E Chandrasekharan Nair and M M Mani refuted the charges but they could not explain how lakhs of people were trapped.

While CM put forward the argument that even regions not in the periphery of dams also were suffered, he forgot to remember that flooding was caused by not only by dams but other factors such as sand mining, quarrying, encroachment of land on hill sides, clearing forests for illegal dwelling as well as creation of resorts (factors mentioned in Gadgil and Kasturi Rangan reports) also. The government, not necessary the present one but the previous ones also, failed to arrest them. The flooding in Thrissur, Palakkad and Malappuram falls in this category, besides dams.

## Negative relief

While leaving the homes for relief camps in a hurry, most of the people did not get enough time to make arrangements to preserve their possessions. Some of them did not get

time even to lock their doors. The floods took away most of the items and remaining were robbed by local thieves breaking into the locked houses.

In Wayanad some officials in charge of relief work, were arrested while they were getting away with relief materials such as clothes, food items, napkins etc supplied by relief agencies. There are no clues leading to the thieves.

In Thodupuzha, CPI (M) workers and DYFI leaders attacked Wild Water Resort and damaged the entire resort for refusing to give them Rs 50000 they demanded. During the sudden attack, the resort owner ran away to safety. All equipments such as fridge, TV, washing machine, kitchen equipments and furniture costing about Rs 9 lakh, were destroyed.

Karimannur Police filed cases against 15 people including leaders of the Party and DYFI.

At Kannur, three young men Rishab, Mohammed Irfan and Safvan were arrested when they were collecting funds for relief work coercing the public. During questioning they admitted the ploy and confessed that they did it to have money to buy liquor on Onam day. Police recovered Rs 3540 from them. Later they were found to be criminals already jailed for various criminal activities.

## To look forward

1. Those who return home from relief camps will be given Rs. 1 lakh from bank without interest. Interest will be paid by the government to the lending banks. Only female head of the house will receive this loan. This loan would enable them to buy necessary domestic materials and to repair houses. In addition they will be provided with a kit consisting of 5 kg of rice and other daily needed materials.

2. The government decided to grant Rs 2.5 crore to repair the damaged boats and to buy new boats for those who lost their boats. About 660 boats participated in the relief work and 7 of them got damaged beyond repairs. The repairs are to be done on war footing. Small traders and entrepreneurs can avail bank loan of Rs10 lakh.

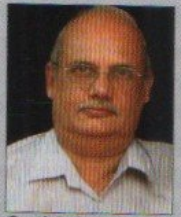
3. As on August 27, Rs 713.92 crore has been collected from people and institutions.

4. Those who were in relief camps will be paid Rs 10000 immediately as temporary measure.

5. Everyone stayed in relief camps will receive food kits. ■



# Deluge: A Result of Neglect?



Sathish Kumar

■ In the context of the recent flood havoc in Kerala and the controversies that are being brought out relating to its prediction, management, and plans for future, a few things need to be highlighted.

In the late 1970s the State Government had set up three autonomous scientific institutions in the state.

1. Centre for water resources development and management (CWRDM) at Calicut. Its role is aptly explained in its name itself.

2. Centre for earth science studies (CESS) at Trivandrum. Here again its name is synonymous with its objectives.

3. Kerala forest research institute (KFRI)

They are manned with scientists and experts matching with supportive infrastructure to achieve their objectives.

Besides, we have a pool of scientists

and technologists in the State committee on science, technology and environment. In addition, a Science and Technology advisor also is there attached to CM.

With all these pool of experts, expertise and infrastructure available to the government, was there any attempt to avail these resources at the time of the disaster that we faced in terms of preventive action, proactive action or in terms of futuristic perspectives? If not, what a waste of public money in their present set up.

I have had association with these organisations in their formative years as a Member of the State committee on science and technology. These were set up to do scientific studies and research in their respective areas which were considered as most relevant to the states as to help state government to protect and manage such resources optimally and diligently. In the present scenario, I have not come across any experts coming out with any data or analysis. No expert is seen in the panel discussions either by the media or in the government initiatives. Have they failed

in their roles or has the government undermined their roles and even existence? This is a serious issue to be addressed.

I for one strongly believe in the vast resources available in these institutions which need to be pooled up when we think of our future course of action in our exercises we are debating up on. How can an institute for water resources management become irrelevant in management of water in our dams? How can CESS be not in the picture in managing landslides (*urulpottal*)? It is a grave irony and lack of focus on scientific methods of managing natural resources leading to avoidable calamities. Atleast now government should wake up and focus on corrective measures with a futuristic outlook.

We all know that in a war room control of all activities vests with the war room chief. In this case, our CM was reported to be operating from a war room. Leave it aside, dams are basically meant for controlling water, be it for irrigation or electricity generation or for any other use. In Kerala all dams are under the control of either Irrigation Dept or Electricity Dept. The hierarchy in these depts goes like Minister, Secretary, Chief of KSEB or Chief of Irrigation dept. Then comes Member-Generation/Chief Engineer. However the person onsite will be an Executive Engineer/Assistant Engineer. Do you think these two category of engineers can decide to open up the shutters? Even the next level engineers including the Chief Engineer cannot take such decisions, as their authority/powers are over shadowed by the political power. We have heard what two Ministers in charge of the above depts said during the hour of crisis. Decision making in such situations needs a well coordinated system as it involves multi agency inputs. Basically it is a systemic failure. Like in all cases, ultimately action will be taken against scapegoats like an Asst Engineer and his supporting staff at site who are incharge of operating the spillway shutter mechanisms, just to please/fool (?) public. As I have no details about the responsibilities of Dam safety authority, defending any statement legally will be difficult unlike a journalist and hence no further comments to offer at this stage. ■

## Helping hand from Reliance Foundation

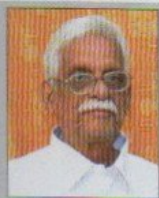


Nita M. Ambani met Chief Minister Shri Pinarayi Vijayan and expressed solidarity to the people of Kerala to help create critical infrastructure. She handed over the cheque of Rs. 21 crores towards the Chief Minister's Relief Fund. In addition, dry grocery worth Rs. 50cr, 7.5 lakh pieces of apparel & 1.5 lakh footwear have been distributed to the flood-affected.



# ONV Kurup

## Where's that promised land?



Prof M R  
Chandrasekharan

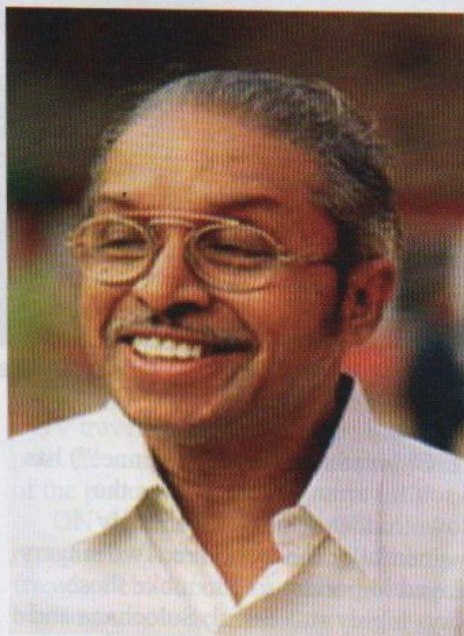
■ Mahakavi ONV Kurup now we may address him so. There are two amazing facts about him; one, he became a Communist and second, he became a poet. I will deal with

the second before the first. The skill of writing poems is an additional growth from the knowledge of the language. He started learning Malayalam during his post graduate days. It was not coincidental but a deliberate move. His learning process started at a tender age at home in Sanskrit. It is from that source his poetic skill blossomed. He became a poet before he went to College. I mean, he started composing couplets before going to the college. It was like a helicopter rising to the sky when his couplets, set to music, attracted the attention of the public. It took the route of Thoppil Bhasi's play 'Ningalenne Communistaki' (You made me a Communist). Bhasi's play and ONV's lyrics benefitted from each other. The grand success of the play made ONV famous.

'Ningalenne Communistaki' was a play to propagate Communism. There were two other plays for the same purpose, K Damodaran's 'Paattabakki' (Arrears of land-rent) and 'Nammalonnun' (We are one) of Cherukad. They too were very popular as they were staged in hundreds of venues. For them K P R Gopalan and K A Keraleeyan wrote the lyrics. According to Com. M S Devadas, Communist philosopher, they were the first Communist poets. Yet, their songs were not 'sweet enough' as per poet Vailoppilly. This poet eulogises ONV with a statement, "He made them popular by giving a sweet tongue to the old revolutionary songs."

### Piercing arrows

Vailoppilly further talks about the limitations of literature on politics. He calls it a theoretical celibacy. He clarifies his stand, "The milieu of a litterateur is limited. The decay of



ONV Kurup

yesterday, the inevitability of agitations, the allurements of tomorrow! Certain highly talented writers might present these topics in a highly fascinating style.

Vailoppilly points out to N V Krishna Varier to prove his point. "Just see the protesting poems of Varier, which are similar to piercing arrows. They hit at the right spots of those social issues which we do not observe despite seeing."

I think it would be appropriate to quote one more idea of Vailoppilly. He says, "The army men holding the guns and waiting in the trenches in the war front for the enemy, do not hum war songs but romantic songs."

The Communists always thought that love and grief are anti-revolutionary. ONV rectifies that feeling through his poem 'Marubhoomi' (Desert). The slogan of that poem is that the love and grief are eternal. Recite your poem praising the fame of our empire." Poet recited, "Without being filled with grief, my conscience has no voice."

When the poet returned, his hut was not there but a thistle stood there.

### The angry emperor

In another poem, the emperor

presented a chain to the poet who gave it to the danseuse of the emperor's court. This act of the poet angered the emperor and he drove out the poet from his land.

ONV Kurup wrote poems with sweet music. The intensity of grief added music to his poems. 'Kochu Duhkham' is a short poem and it has not been noticed because of its short form. When a student got down from the bus, his lunch box fell down and rolled away in two parts in divergent directions. The child felt so much grief not because he lost his food but by the sight of the few tapioca pieces falling out of it. That was disgraceful because it revealed his abject poverty. The disgrace of poverty is the most painful to a man.

ONV became a Communist because of the company he kept. Kambisseri Karunakaran, Thoppil Bhasi, Puthusseri Ramachandran and ONV were very close. When the 30s were special for Congress Party, The 40s were so to the Communists. The early days of forties made people feel that the freedom was not far away. After the Quit India agitation, it appeared to be a reality. Taking freedom towards socialism was an agenda of some political parties. The Congress Party during the 40s had within some people whose mission was to usher Communism into India. These people called themselves 'Congress Socialist Party' and thought of sowing the seed of Communism within Congress Party. British Government did everything to banish Communism. People who were suspected of having link with Communism would face arrest, imprisonment, jail and so on. So the Communists hid themselves behind Congress.

### Communist affinity

These men did not have affinity towards Gandhiji and his non-violence ideologies. They had total distrust towards non-violence. Communist ideologies had no place in Congress. Therefore a large section of them moved to the powerful communist movement leaving the vigourless Gandhian path. It happened before 1940. During the dawn of impending freedom, some young men



were attracted to the Communist ideals. Their names and year of birth are:

1. P Bhaskaran (1924), 2. Vayalar Rama Varma (1928), 3. O N V Kurup (1931), 4. Puthusseri Ramachandran (1928), 5. M N Kurup (1927), 6. Thirunellur Karunakaran (1924), 7. Punalur Balan (1929), 8. Ramesan Pazhavila (1936), 9. Thoppil Bhasi (1924) and 10. Kambisseri Karunakaran (1922).

All of them were attracted to Communism and they formed a group. They had no option but to turn to Communism. That time was such that most of the youth had turned towards left. Among them some were full time communists and some were part time. They joined the group by coincidence. The group never worked together. They were independent; some were poets, some loved literature, some of them continued in the Party while some left it midway. ONV alone kept his mind in poetry and literature. His close friend Puthusseri Ramachandran joined research into the language and its progress while Bhaskaran disagreed with the policy of the party towards literature and left it. Vayalar Rama Varma died early. He kept himself away from the Party towards the end as Procrastus indicated. Thoppil Bhasi and Kambisseri were elderly. Punalur Balan and Ramesan Pazhavila joined State Language Institute. However all of them, though in different fields, maintained some proximity to literature and Marxian politics.

## Lyricists

It was inevitable for ONV Kurup to become a Communist poet. His poems had music imbibed into them. That music of 'Ningalenne Communistaki' became useful to propel the rising politics. One,

Oh Wind, you are playing bamboo flute of golden bamboo forest in silican hill. You are welcome.

("Vellaramkunnile ponmulamkattile Pullamkuzhaloothum Kaatte vaa...")

Two,

All the paddy fields that we harvest, would be ours, my dear!

("Nammalukoyyum vayalellam Nammuthethakum Painkiliye!")

Three,

When the master come whistling, don't shiver, young girl!

("Moolippattumai thampran



ONV with M A Baby, Dr Leelavathy and Sugathakumari

varumbol

Choolathangane nilleti penne!") has a soulful arrangement. Unless the downtrodden win over fear, their womenfolk cannot survive. Two singers played important role to make those plays highly successful; Sulochana and K S George. During the 50s, ONV did not venture bigger poems. Subsequently two of his poems pushed others behind.



His 'Ujjaini' and 'Swayamvaram' were widely discussed though the latter did not receive much public attention.

Thus ONV Kurup rose to the rank of celebrated poets by virtue of his lyrics and popular poems. His pen touched all corners of the society. He had several compilations of poems to his credit. They were on serious social issues. *Bhoomikkoru charamageetham*, *Neelakkannukal*, *Mrugaya*, *Aksharam*, *Mayilpeeli*, *Marubhoomi*, *Katinhoolkkanikal*, *Daahikkunna paanapaathram*, *Karalmarxinte kavithakal* (Translation) etc are a few compilations he presented to Malayalam language before he

disappeared from the surface of this land.

## Single poems

It was his single poems more than compilations that drew the attention of discerning readers. *Simhasanathilekku veentum valhappottukal*, *Eviteyaa Vaagdattabhoomi?*, *Chatha verukal*, *Pazhaya paattu*, *Mrugaya*, *Phoenix*, *Malavika*, *Choroonu*, *Ekalavyan*, *Moham. Aparahnnam*, *Bhoomikkoru charamageetham*, *Keralathinte Paris Commune*, *Nishagandhi*, *Neeyethra Dhanya*,... the list goes on.

Let me point out the style of his writings.

One, 'The honeyed flowers of rainbow, are you fading?' and another, 'Don't you want to hear our story; we who sleep with empty stomach on the floor under the weak tree on which the bats also sleep.' 'Ningalenne Communistaki' had its successful march during the early days of the Party. Its structural state paved the way to its success. By then ONV became a well known poet of Kerala. He reached a state from where he had no escape. He became the official lyricist of the Party.

## The leaders

When one gains name and fame, his responsibility increases. He was compelled to act as per his personal position. KPAC came out with a few more plays; *Mutiyanaya Puthran*, *Sarveykkallu* etc. He had to write lyrics for them also. The climate in Kerala was such that the play and the songs were





ONV with wife



ONV with Naushad

mutual beneficiaries. Paravoor Devarajan and ONV Kurup became forces of the success of KPAC plays. For some more years this state continued.

Kerala has seen poets who were lyricists too. Their songs were popular. Lyricists need not be good poets. Good singers and energising orchestra could make the songs popular. Still, their lyrics would not be counted as good poems.

ONV Kurup was different because while he wrote lyrics, he wrote good poems too. His *Ujjayini* and *Swayamvaram* were considered important poetic works after the period of *Mahakavyams*. Popular works of Vallathol, Kumaran Asan and Ulloor were not very voluminous. *Bandhanasthanaya Aniruddhan*, *Acchanum Makalum*, *Nalini*, *Leela*, *Pingala* and *Karnabhooshanam* were well received by the discerning readers. Their poems were very compact and powerful. After their time, poets like Changampuzha, Sankara Kurup, P Kunhiraman Nair, N V Krishna Variar, Edasseri Govindan Nair et al did attempt to compose bigger poems.

## Popular Poet

ONV became a popular poet as his poems were drawn from the realistic world.

'Whose handiworks are these laughing sugar-like sand beds?

Who will put off the fire of hunger in our stomachs

If we stand looking at these beautiful things?

The issues our present movies highlight are the sufferings of the romantic pairs. Have our poems and stories fallen into deep ditches? In our classic literature, we had king,

ministers, buffoon and rishis as characters. Then came the stories of the poor. Thakazhi wrote their stories. Are we doing something similar? Since ONV travelled along the Communist path, he could write about the problems of the poor.

ONV's '*chatha verukal*' (The dead roots) talks about the growing of his girl friend of childhood. Later she became a big business woman, selling tender coconuts. His translation of poems by Karl Marx indicates his preferences as his peers were busy translating those of Khalil Gibran.

## Mayilpeeli

My peacock plume is missing  
My young son is weeping.

The subject is affection.

Krishnanunni, son, is going to watch *Krishnanattam*. He is the main character. Some lines from this:

My son Krishnunni/ Wants to watch *Krishnanattam*

Watching *Krishnanattam* is not enough/He should wear Krishna's hair

Wearing Krishna's hair not enough/He should reach the banks of Kalindi

Reaching banks of Kalindi not enough/He should take the cattle for grazing

Grazing cattle not enough/ He should play the bamboo flute

Playing bamboo flute not enough/He should dance on the hoods of Kaliya.

The imageries are simple and beautiful. *Njanappana* recites the strong version.

Both of them are old tales. In one story, Sriram hears the voice of Rishis when he lower his head in the River Sarayu, "Afraid of the curse of obstinate Rishis, the coward Kings set

their bows." *Oru Pazhaya Paattu*, *Gothambu manikal*, *Kalavandikkarante Paattu* etc are long poems and demonstrate ONV's skill as a poet. *Valhapottukal* still continues a riddle. Those few lines are yet to be explored. When I recently read it, I felt it as a poem on peace.

The days are shattered  
Without anyone attempting it  
They bloom again and again  
Without anyone attempting it.

None need to try to improve this world; things to be improved would certainly improve. That is the message. No need of roaring, and don't pick the broken bangles. The people are doing so much unnecessarily. The poet points out.

Born to pick the waste  
And the life vanishes in the pits of waste. (Neelakkannukal)

It is a poem that compels us to think over and over. Recently in one Women's Meet, one girl recited that question piercing the horizons,

Where is that promised land,  
I'm asking,  
Where's that golden land?

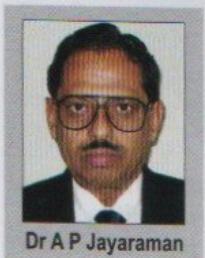
The promised land of Moshe! We did not get the answer yet. The lives of the multitudes of men thrive on that question. This question must have created a lot more uneasiness to the poet as he was a Communist. Now none can blame him as the time is over.

This man is the son of woods  
He walks along his own path  
None needs to prepare it.

The words of Ekalavya! The words of ONV must have come out through the mouth of Ekalavya. Without some private pride, who can survive in this world? ■



# BHARAT RATNA VAJPAYEE: RESILIENT NUCLEAR HAWK

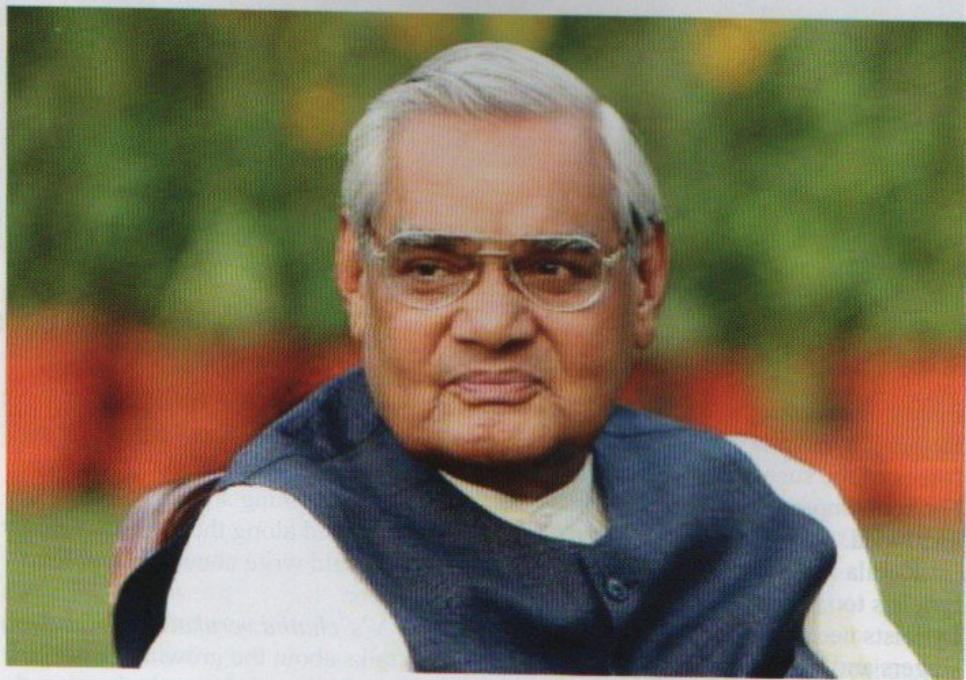


Dr A P Jayaraman

■ Atal Behari Vajpayee cast in the mold of a philosopher-king was a suave statesman, an eclectic political scientist and a resilient nuclear hawk. He was the Indian Prime

Minister who declared India a Nuclear Weapons State scripting a new chapter in modern world history. 'India is now a nuclear weapons state'. That short seven letter sentence of Vajpayee sent shockwaves through the rest of the world.

Atal Behari Vajpayee was born on December 25, 1924 in Gwalior, Madhya Pradesh. He died August 16, 2018 in New Delhi after protracted sickness and terminal intensive care.



## Squashed Red Rose

Glimpses from Indian history of early 1960s! October 1962, Nehruvian darling paradigm of 'Hindi-Chini Bhai Bhai' lay slaughtered by unprovoked Chinese aggression. Defensive diplomacy, despondent defense, desperate government and brokenhearted statesman prime minister Nehru in the ruins of his dream and a gloomy nation! The blooming fragrant red rose bud of *Panchsheel* was crushed and squashed.

China shot out its second stream of shock waves by detonating the nuclear bomb on 16 October 1964 at the Lop Nur site. It was a fairly sophisticated technology with uranium 235 implosion fission device signifying mastering of enrichment process. The yield of 22 kilotons put it in the class of both USA and USSR and China tauntingly entered as the fifth member of the Nuclear weapon country.

## Atom Bomb

The 24 year old articulate Vajpayee in his gifted oratorical style thundered on October 16 on the floor of the parliament thus: "The answer to an atom bomb is an atom bomb, nothing else." There were ideological and psychological compulsions in his mind to navigate the country to the Nuclear Weapon State destination and he gave

unrestrained expression to his innermost philosophical underpinnings. Oh to be the sixth nuclear nation might have been his fond dream!

We find his indignant emotions recollected in his poetry. "My poetry is a declaration of war, not an exordium to defeat. It is not the defeated soldier's drumbeat of despair, but the fighting warrior's will to win. It is not the dispirited voice of dejection but the stirring shout of victory."

### Atom Century

Twentieth century was the century of the atom. It saw the unfolding of the fine structure of the atom and also the splitting of the atom. First decade saw towering intellectual giants including Albert Einstein revealing the inner secrets of the reluctant atom and the enormous energy locked up in the heart of the atom. The middle of the century witnessed the Little Boy and the Fat Man at Hiroshima and Nagasaki changing the course of world history. Massive stockpiles of nuclear weapons to ensure Mutually Assured Destruction were made by five designated weapon states namely China, France, Russia, United Kingdom, United States. Vajpayee triumphantly announced the entry of India to that elite class of Nuclear weapon States. North Korea and Pakistan also possess nuclear weapons.

## Clearly Nuclear

Just as Rome was not built in a day, a bomb capable nuclear India was assiduously built up over a period of decades. The Department of Atomic Energy was set-up on August 3, 1954 under the direct charge of the Prime Minister through a Presidential order and this straight linkage with political power continues even today. The elegant comediene between India's first Prime Minister Jawaharlal Nehru who was educated in the Harrow School, London; Trinity College, Cambridge; Inns of Court School of Law, London and the first Chairperson of the Atomic Energy commission Dr. Homi Jehangir Bhabha, the elite Cambridge educated Theoretical physicist that set the path and goal for the growth of Nuclear India.

"We must develop this atomic energy quite apart from war indeed I think we must develop it for the purpose of using it for peaceful purposes. ... Of course, if we are compelled as a nation to use it for other purposes, possibly no pious sentiments of any of us will stop the nation from using it that way". The possibility of a nuclear bomb lurks in the calibrated diplomatic statement of Nehru also albeit ambivalent.

## I will tell you

Kenneth Nichols, a Manhattan



Project engineer cited a conversation between Nehru and Bhabha. To Nehru's question if the atomic bomb could be made, Bhabha assured him that it could be made. The next question was the time factor which Bhabha placed at about a year and the media citation was within 18 months. "Well, don't do it until I tell you to." Nehru died in 1964 and Bhabha died two years later. Bhabha had written to Nehru that repeated tests and delivery demonstration by China would need to be responded to by India itself acquiring minimum deterrence, since then the question would cease to be merely of psychological posturing and require a military response. Nehru was nuclear literate.

The infrastructure created and the intellectual capital developed in the burgeoning nuclear establishment stood

which was conducted in extreme secrecy.

By exploiting the peaceful uses of the "friendly atom" in medical application and in nuclear power plants, the US atomic energy establishment had introduced the plowshare program. It was designed to allay public fears about nuclear technology and promote the acceptance of nuclear weapons. The phrase, peaceful nuclear explosion, was a curious concoction.

Vajpayee was one of the supporters of the 1974 test, although he did not endorse Indira Gandhi's idea of stopping with a solitary test and not making the weapons. Perhaps he smiled inwardly hoping he would do it again! Much later in 1997 Raja Ramanna called a spade a spade while speaking to the *Press Trust of India*. The Pokhran test was a bomb, I can tell you

Measurements have also confirmed that there was no release of radioactivity into the atmosphere. These were contained explosions like the experiment conducted in May 1974. I warmly congratulate the scientists and engineers who have carried out this successful test."

34 years was the long lead time for his cherished dream to become a physical reality.

## Magnificent Obsession

Vajpayee would have gladly given the green signal for the nuclear tests in 1996 seizing the earliest opportunity when he became Prime Minister the first time. But political chemistry did not permit him to perform this mission as but his minority government lasted barely 13 days. The agony of an unfulfilled dream poignantly lingered in his mind.

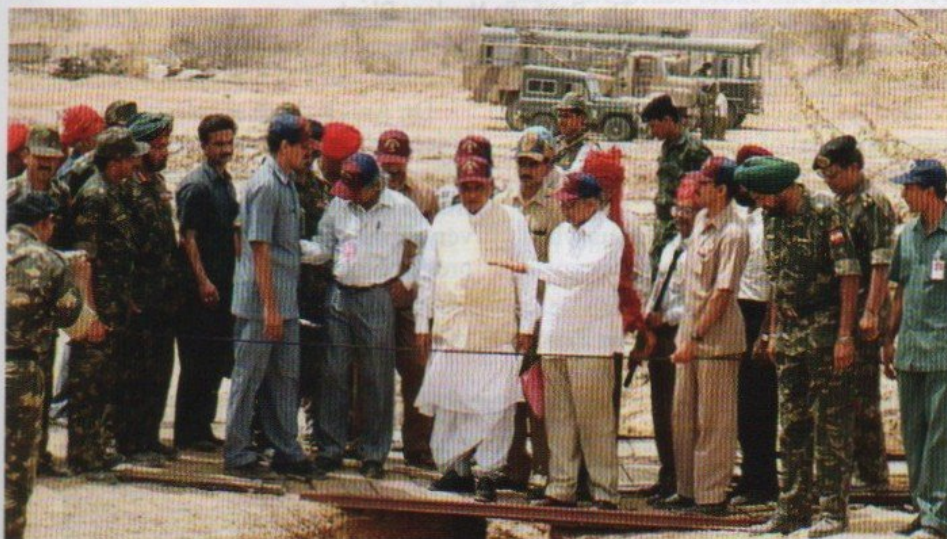
Diplomat commentator Rakesh Sood said, "Had Vajpayee been confirmed as the Prime Minister in 1996, he would have ordered the tests at that point because the Comprehensive Nuclear Test Ban Treaty negotiations were moving forward."

History favoured Vajpayee to assume the prime ministership for the second time in March 1998. It was a fragile coalition and acutely aware of that he put his nuclear dream on the hot political anvil and struck hard. The fiat to the scientific leadership was handed down in less than two months of his assuming office displaying majestic instancy and deliberate speed. He was convinced of its necessity and also that India could weather the storm. *India Today* reported that on 8 April, 1998 he summoned Drs. Rajagopala Chidambaram and APJ Abdul Kalam to give them the thumbs-up for the tests.

Rest is all in public domain. After the Shakti tests, Vajpayee cited nuclear threat from primarily China and secondarily from Pakistan as the *raison d'être* for conducting the tests. He said India is committed to restraint and ready to discuss a 'no first use' agreement on nuclear weapons with Pakistan and other countries. He also said India was now capable of producing nuclear weapons to deter aggression from Pakistan and China, but that it was only interested in self-defence and was committed to international disarmament.

## BARC Visit

Vajpayee visited BARC for the first time after Pokhran 2 tests and addressed



Prime Minister A B Vajpayee inspects the blast site. His Defence Advisor APJ Abdul Kalam is on his right side.

India in good stead nurturing unique nuclear culture.

## Smiling Vajpayee

Nehru's daughter, Indira Gandhi, the third Prime Minister was privy to Nehru- Bhabha nuclear chats. She took an epoch making nuclear policy decision to conduct a peaceful nuclear experiment. On 7 September 1972, near the peak of her post-war popularity, she authorised the nuclear scientist to prepare for a test. 'Don't do it until I tell you to do' veto of her father was withdrawn.

The device was formally called the "Peaceful Nuclear Explosive" and was codenamed, the *Smiling Buddha*. It was detonated on 18 May 1974 on Buddha Jayanti. She maintained tight control of all aspects of the preparations of the test

now.... An explosion is an explosion, a gun is a gun, whether you shoot at someone or shoot at the ground.... I just want to make clear that the test was not all that peaceful'; after the 1974 test, India did not declare itself a nuclear weapon state because it had described the test as a peaceful nuclear explosion.

## Media Meet

It might certainly be a self actualization moment for Vajpayee to address the media meet following the Pokhran 2 tests. He made the following statement: "Today, at 15:45 hours, India conducted three underground nuclear tests in the Pokhran range. The tests conducted today were with a fission device, a low yield device and a thermonuclear device. The measured yields are in line with expected values.



the scientists on October 10 1998. The present writer was in charge of media and scientific external relations at that time. Vajpayee reiterated that India is committed to harnessing the "peaceful potential of the atom" and said it was ever ready to co-operate with any non-discriminatory treaty aimed at a nuclear test ban, non-proliferation and actual disarmament.

"No more Hiroshimas is the *mantra* that the soul of India chants today, and the condemnation of the use of nuclear weapons in World War II voiced by Mahatma Gandhi and other leaders of our freedom movement is as valid today as it was then."

He said India's nuclear technology has amply demonstrated the promise expressed in the phrase "atom for peace and development" and that the nuclear tests on May 11 and 13 has added a new and important dimension to this promise -- "atom for national security".

"India is committed to the goal of universal nuclear disarmament as the main guarantor of world peace and the commitment dates back to India's freedom movement itself," he said.

He clarified that the country's commitment to global peace was total, absolute and undiluted, even though it has exercised the nuclear option for



**The Pokhran Nuclear Blast**

reasons of national security. He asserted "Indeed, our status as a nuclear weapon state, we believe, enables us to pursue the goal of speedy nuclear disarmament with greater vigour and success."

It was a proud moment for us when he released the book, *Atomic Energy in India: 50 years*, authored by my

scientist colleagues C V Sundaram, L V Krishnan and T S Iyengar.

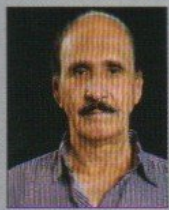
Dr. Anil Kakodkar referred to Vajpayee's leadership style, "His was a very decisive and strong leadership. He would state whatever he wanted to say very firmly. He never allowed the pressure to percolate." ■



A human fist made of rock appeared over water surface when water receded after flood in the river of old Munnar. People of the area stated that there was a rock there but this fist appeared after the floods. Hundreds of people are arriving at the site to have a look at the fist.



# THE RAMAYANAM TO READ OR NOT TO READ



V. Balachandran

Like Alnasher the Arab merchant, I started day-dreaming. He was building his castles in the air hoping that, by selling the basket of glassware before him, he would

become prosperous. I had something more precious to rely on though not something substantial like the glassware. I was excited beyond words by the announcement that two political parties of Kerala were to organise 'Ramayana-pathanam' (recital of the 'Adhyatma Ramayana' of Thunjath Ramanujan Ezhuttacchan) during the month of Karkatakam (July-August). The intention was laudable to ward off evil from the State. But what excited me was that one of the parties was pledged to atheism and the other was wedded to secularism! A welcome change of heart, no doubt, but was it not like the leopard changing its spots?

There was an additional source of prompting. Someone was whispering into my ear: "See, even 'nastikas' are becoming god-minded! Sri Padmanabha will pursue them like His Garuda after its prey." I suspected that it could be Raja Marthanda Varma (1729-58), the indomitable warrior-king who dedicated his State (then Tiruvithankoor) to his tutelary deity, Sri Padmanabha, on January 3, 1750 (Makaram 5,725 K. E.).

In my reverie, I saw even obscure and dilapidated temples in Kerala aglow. In the major temples it was perpetual 'Deepavali'. Or, was it 'lakshadeepam'? Their walls were shining with a fresh coat of lime or paint. Crowds thronged the temples; it was delightful to watch the people attired

in their best. The 'chenda' rumbled, drums sounded and cymbals crashed. Performers of the temple arts looked as if they were dancing their way to temples. Elephants, bedecked in all their traditional grandeur, stood in rows, waving their long ears. What sights! What sounds!

Suddenly, my reverie was shattered by the wild trumpeting of an elephant running amuck at one of the big temples. (Alnasher, too, woke up from his reverie when he kicked his basket of glassware which broke into pieces). My initial excitement now gave way to pain; both the political parties had changed their mind. They had decided to drop their plan of encouraging the recital of the Ramayana. Their change, chameleon-like, was not wholly unexpected, as political parties are often whimsical!

I was not disappointed. I assured myself that His Highness Marthanda Varma's words would not go wrong. The people of Kerala will continue with their recital. As we learn from newspaper reports and media visuals, there are even enthusiasts from the two

parties who are not discouraged from their daily recitation.

## National Epic

The Ramayana is our national epic and Sri Rama is our favourite deity God as the Ideal Man. Of the several epics of the world in different languages, beginning from Homer's Illiad in Greek, the Ramayana of Valmiki in Sanskrit is unique. It is unique in its thematic content which is essentially religious. The descent of God for upholding Dharma in a world dominated by the wicked. It is a literary work of extraordinary merit, aesthetically elevating and morally ennobling. It has influenced the life and culture of the people down the ages and as such it is as much a part of our cultural heritage as of our scriptural lore, indeed as one fit for daily recital, nitya paaraayana.

The foundational text of our religious culture is the Veda and Sri Rama is said to be the very substance of it, representing all that is the best. A Sanskrit verse says: "When the one, who is known through the Veda, was born as the son of Dasharatha, the Veda itself took birth as the Ramayana of Valmiki, the son of Prachetas" (Here prachetas refers to Varuna).

## Journey through Life

The title is composed of two words viz. Rama and 'ayanam'. 'Ayanam' suffixed to Rama means 'going' and the title, therefore, means Rama's movement or journey through life. The hero, while sticking to the path of truth and righteousness satya and dharma ensures justice and puts down evil. There are turning-points (episodes) that evoke all the nine rasas. The central episode of the abduction of Sita kindles human interest





and arouses a healthy curiosity about the denouement and an anxious concern about the fate of the characters. (The role of fate is frequently referred to by Sri Rama himself in the text). The interdependence of God's creations man, bird, beast and nature is brought into focus. All human values are driven home through characters that embody them. Filial devotion, brotherly love, friendship, loyalty, valour, compassion, chastity, piety, self-denial and whatever else one can think of as valuable in itself are portrayed with vivid touches and consummate artistry. Rama Rajya is held up as the ideal to strive for in the governance of a country.

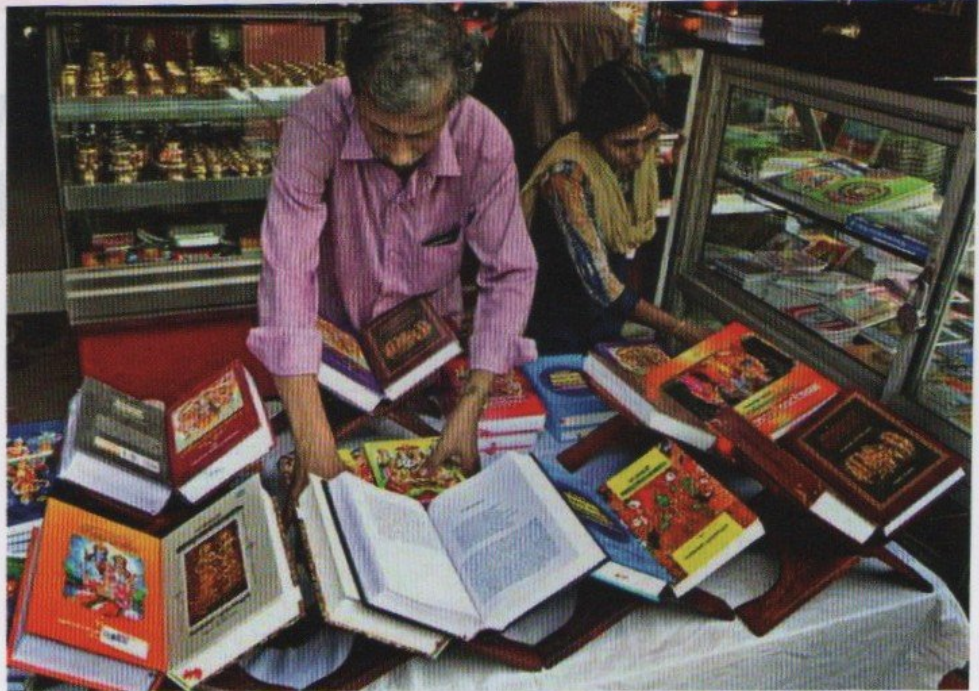
## Vyasa's Ramayana

There are different versions of the original Valmiki Ramayana in the various languages of India, those of Kamban, Tulsidas and Krittivas being well known. The Adhyatma Ramayana is in Sanskrit but with the verses reduced to 3653 from Valmiki's 24,000. The prefix 'Adhyatma' is also significant. 'Adhyatma' means the soul or the self, the atman which is as good as the Paramatman, the ultimate Reality in a philosophical sense. Swami Tapasyananda translates (or elucidates) the title as the 'spiritual version of the Rama Saga'. This is not totally correct or satisfactory as the word 'spiritual' is rather ambiguous. Ezhuttacchan's translation (or transcreation) into Malayalam lends support to this view. References to samkhya and advaita do not make it spiritual. In fact, bhakti is its predominant note.

The 'Adhyatma Ramayanam' forms part of the Brahmanda Purana whose authorship is attributed to Veda Vyasa. Indeed, he is said to be the author of all the 18 major (Maha) puranas. The puranas are about gods (Shiva, Vishnu, Sri Krishna etc.) and their devotees (Dhruva, Prahlada, Ambareesha etc.) and, therefore, extol bhakti as the means of self-purification and God-realisation. Acharya Shankara, though an advocate of Advaita (the realisation of the Supreme being, called Brahman in the Upanishads) through 'Jnana' (knowledge of the Supreme through contemplation dhyana or tapas) stresses bhakti, as the means for purifying the mind.

## Man and Mahavishnu

While in the Ramayana of Valmiki Sri Rama is depicted more as a man than a God Sri Rama is emotionally



Ramayanam for brisk sale

moved in certain distressing situations, like any other ordinary human. In the Adhyatma Ramayana he is never allowed to forget that he is Mahavishnu himself. The Divinity of Sri Rama is underlined in each episode. There are at least 14 hymns by devotees, foes and sages, and noteworthy among them are those of Ahalya, Kaikeyi, Jatayu and Brahma.

Ezhuttacchan's Adhyatma Ramayanam in Malayalam (condensation of the Sanskrit original) is recited by Keralites. Hailed as the 'Father of Modern Malayalam' (particularly of Malayalam poetry) his date is uncertain but scholars place him between 1425 and 1525. He belonged to Trikandiyur in Tirur of Malappuram District of Kerala; Thunjath is a piece of land near the Tirur Railway Station. Perhaps, he lived up to the age of 70 the Biblical span. His life was marked by austerity and voluntary self-denial of the comforts and pleasures of life. He later in his life set up an ashram at Chittur and had a few disciples.

Apart from the Adhyatma Ramayanam, for which he is rightly famous, Ezhuttacchan wrote:

1. Uttara Ramayanam
2. Sri Mahabharatam
3. Sri Mahabhagavatam
4. Devi Mahatmyam
5. Brahmanda Puranam
6. Sita Vijayam
7. Harinama Kirtanam
8. Ramayanam Irupattunalu vrittam

(Hymn)

## The Bird Song

His poetry has a musical quality. He adopted the 'Bird Song' mode ('Kilippattu') employing four metres. Krishna Chaitanya (K. K. Nair) writes about this mode: "Ezhuttacchan gave to it a marvellous plasticity, quickening it to reflect the speed of tumultuous battles, slowing it down to build up leisurely visualisations, heightening its music for the expression of poignant emotion" ('A History of Malayalam Literature') Dr. K. Raghavan Pillai deals elaborately with illustrations the literary merits of Ezhuttacchan's work. (A Sahitya Akademi publication). He writes: "His place among the poets and teachers of Kerala has been that of a 'Kulapati' or supreme master and it has not been challenged by the changing norms of poetry."

In Ezhuttacchan's Adhyatma Ramayanam, we have a gift of immeasurable religious and literary value. We shall be reducing ourselves to the state of pigmies in culture if we are indifferent to the works of poet-devotees such as this 'Emperor among poets'. (Ullur S. Parameswara Iyer). Ezhuttacchan lived up to the old saying: A non-rishi does not compose a poem - na an rushi kurute kaavyam.

The behavior of the ruling party and the opposition, in proposing and withdrawing 'Ramayana pathanam' smacks of rank political opportunism. The people should not be fooled by such antics. ■



# CONTRIBUTIONS OF NAMBOOTHIRIS



G.H. Ananthanarayanan

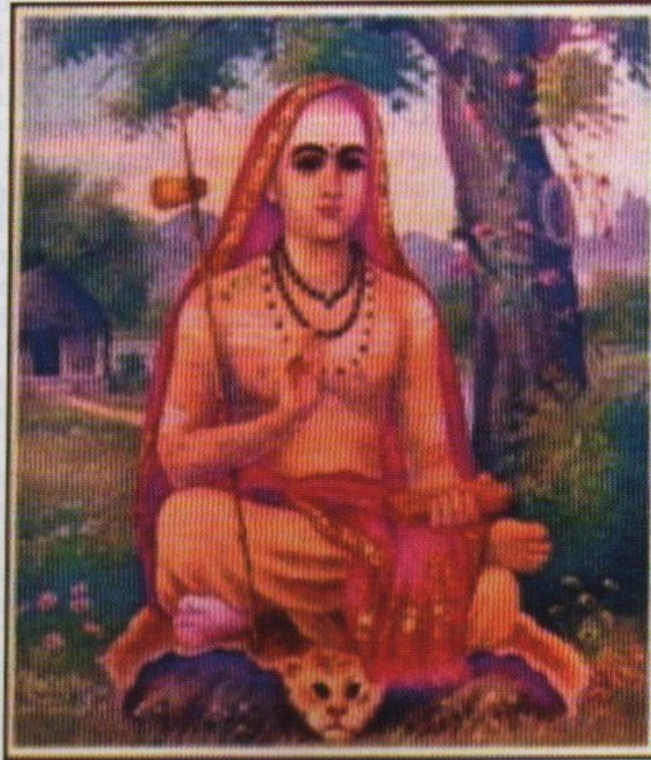
## Astronomy

Knowledge of weather patterns was very necessary for agricultural operations. It is doubtful whether this knowledge was available in Kerala

before the advent of the Aryans. By the 7<sup>th</sup> century, astronomy which Aryans brought had made remarkable progress in Kerala. Aryabhatta brought both Astronomy and Mathematics in the 5<sup>th</sup> century. Varahamihira, who lived in the 6<sup>th</sup> century, also made significant contributions in these and other fields like astrology, geography, sculpture-making, agriculture, etc.

Jaimini's Jathakasutram was also widely known in Kerala. In the Mamankam held in Thirunavaya in the 7<sup>th</sup> century, Aryabhata's theory was discussed and improved upon. The noted astronomer Bhaskaracharya was a Keralite. One of the Kulasekhara kings, probably Sthanuravivarman, had set up an observatory in Mahodayapuram. His court astronomer, Sankaranarayana had written a commentary on Laghubhaskariya, a noted work on astronomy produced in the early period. Another astronomer was Thalakkulath Namboothiri who lived between A.D. 1237 and 1295. He had gone for higher studies outside Kerala. He married an Ezhava woman of Pazhur house and the lineage of the famous Pazhur family of astrologers known as Kaniyars is traced to that union. Another noted scholar was Krishnacharya, who is believed to have lived between the thirteenth and fourteenth century. By 14<sup>th</sup> century, both astronomy and astrology had made remarkable strides in Kerala. Some of the great astronomers/astrologers and the names of their works are mentioned here. First and foremost is Vadassery Parameswaran Namboothiri. He is the

author of some twelve (some say fifteen) books on astronomy. Another is Puthumana Chomathiri who has four books to his credit. The third among these scholars is Kallur Nilakanta Somaiyajee, who has five books to his credit. His works contain a good deal of information useful to agriculturists. Some of the others are Suryadevan, Sankaranarayanan, Irinjathapally Madhavan Namboothiri, Pathur Namboothiripad and Pazhur Bhattathiri. No doubt, in the process of enlightening people about many scientific aspects, these scholars have wittingly or unwittingly contributed to the spread of some superstition among people.



Sri Adi Sanakara

## Medicine

The science of Ayurveda took roots in Kerala with the spread of Jainism and Buddhism. Modern Ayurveda spread in Kerala between the 5<sup>th</sup> and 8<sup>th</sup> century A.D. Ashtanga Samgraha and Ashtanga Hridaya based on Charaka-Samhita and Susruta Samhita composed by Vagbhatta, a North Indian scholar spread during this period. The

medicines prescribed in these texts were herbal with some salts. Vagbhatta added some salts and powders of gold, silver, copper, iron and lead. Rasabhasmam (Ayurvedic powder made from mercury) was rare. A significant change occurred in the system of Ayurvedic treatment between the 9<sup>th</sup> and 12<sup>th</sup> century A.D. More and more salts began to be prescribed. More herbal preparations also began to be used.

When Kerala was divided into eighteen divisions, each Division had a Sabha-Madhom and to each Sabha-Madhom was appointed a Brahmin as Chief Vaidya under whom were junior Vaidyas. Mooppanmar and Moossanmar were the Ashtavaidyas. Probably they were originally Buddhists and later became Brahmins.

There were eighteen Ashtavaidya families in the beginning. The family tree did not continue in some, so that ultimately only eight were left. These families are Pulaman-thol, Alathiyur, Thrissur Thykkad, Eledathu- Thykkad, Kuttancheri, Vayaskara, Chirattaman and Vellodu. These Ashtavaidyas have written learned commentaries on Ashtanga Sangraha and Ashtanga Hridaya of Vagbhatta, both in Sanskrit and Malayalam. Some other scholars have made original contributions, all of which form the basis for the present Ayurvedic method of treatment.

Kerala is the land of Kalari Payattu and it is not uncommon in this form of combat to have fractures, cuts and wounds. This called for special treatment.

Thus it is that massages like

Uzhicchhal, Pizhichhal, Asthi-samyojanam etc. came into existence.

Dhara, Thalapothichal, Navarakkizhi, Thalam etc. are original contributions of Kerala. Treatment of poison caused by snake-bite etc. is one of the special areas of Ayurveda as developed in Kerala. One of the standard work on this subject is "Jyotsnika" by one Karattu



Namboothiri. Veterinary science also developed, which came handy to treat animals like elephants and horses which were used in warfare. Hasti Ayurveda is a treatise dealing with the catching of elephants, training them and treating them for diseases and injuries. The contribution of Namboothiris in this field has been considerable.

## Religion

The greatest contribution to Hindu religion after Vyasa has been made by Adi Sankaracharya (788 to 820 A.D.), the great Advaita philosopher. He was born at Kalady on the banks of the river Periyar. He left Kerala early in his youth and undertook a pilgrimage to all important centres of Hinduism in the country. He propagated the philosophy of Advaita Vedanta, which has its roots in Upanishadic teachings. The cardinal point of this philosophy is that there is nothing real in this world except Brahman, the all-pervading cosmic force. Sankara looked upon this human soul as part of this Brahman and all material objects are illusions (Maya). He entered into intellectual and philosophical debates with Mimamsakas as well as with Buddhist scholars. (Mimamsa is a school of Hindu philosophy. There is the Purva Mimamsa and Uttara Mimamsa, both of which are included in the general term Vedanta. The Purva Mimamsa is generally known as the Mimamsa and the Uttara Mimamsa as the Vedanta, 'the end or object of the Vedas'. The Purva Mimamsa was founded by Jaimini and the Uttara Mimamsa is attributed to Vyasa. The object of both these schools is to teach the art of reasoning with the express purpose of aiding the interpretation of the Vedas, not only in the speculative but in the practical portion. The principal doctrines of the Vedantas (Uttara) are that God is the omniscient and omnipotent cause of existence, continuance and dissolution of the universe. Creation is an act of his will; he is both the efficient and material cause of the world).

Sankara borrowed some of the populist features of Buddhism and reformed Hindu religion on new and attractive lines. He accepted the Buddhist ideal of monasticism and laid the foundations of a strong Brahmanical papal organization by setting up four Hindu Mutts in four corners of India: (Badrinath in the North (Jyotir Mutt), Puri in the East (Govardhan), Dwaraka in the West (Sarada Mutt) and Sringeri

in the South. In Kerala too he founded four Mutts viz., Vadakke Madhom, Naduvil Madhom, Edayil Madhom and Thekke Madhom. The first Presidents of these Madhoms were his principal disciples Trotaka, Sureswara, Hastamalaka and Padmapada respectively. According to Keralolpati and traditional belief, they were established by Parasurama). Sankara also organized a regular body of missionaries or Sanyasins to propagate his teachings. He was so critical of the Mimamsakas and his organizational activities were so reminiscent of the Buddhist way of life that the charge was levelled against him that he was a Praschanna Buddha or disguised Buddhist.

Sankara occupies a high position in Hindu religion and culture. His teachings provided an intellectual basis for Hinduism while the monasteries and Mutts which he founded, provided it with an effective organizational framework. The genius of Kerala for cultural synthesis may also be said to have found its expression in the philosophy of Sankara. His was an attempt to bring about reconciliation of conflicting faiths by combining in his philosophy the best elements of Hinduism and Buddhism. It has been rightly said that Sankara "laid the foundation of the attempts at synthesis which constitute the religious history of India during the Middle Ages.

The work of Prabhakara and Sankara in the cause of Hindu reformation had its shortcomings. Their exposition of the teachings of Hinduism was done in Sanskrit and hence it was beyond the comprehension of the common man. At best it could influence only the highly literate sections of the community and the masses were left untouched. The task of bringing them within the Hindu fold was successfully accomplished by the saints who belonged to the school of Bhakti. The Hindu saints of the day also challenged the spokesmen of the rival creeds to public debates of the superiority of their tenets and brought about the discomfiture of many.

## Language and literature

Malayalam, originated as an offshoot of Tamil, came under the influence of Sanskrit and Prakrit when Brahmins became an important element in the population of Kerala. With its emergence as a distinct language, Malayalam discarded its old

Vatteuzhuth script and evolved a new script based on Grantha used in South India for writing Sanskrit. The Namboothiri Brahmins and Sabha Mutts played a leading role in the promotion of Sanskrit learning and studies. Sankaracharya's contribution to Sanskrit literature and Hindu philosophy has already been emphasized a little earlier. His commentaries on the Upanishads, Brahmasutras and Bhagavadgita are among the most valuable contributions of Kerala to Sanskrit. Kakkassery Bhattathiri, the author of Vasumatimanavikrama and Chennas Narayanan Namboothiri, the author of Thantrasamuchaya, were among the eighteen royal poets who flourished in the court of the Zamorins. In the nineteenth century, the Cranganore (Kodungallur) court was a rendezvous of scholars and literary men from all parts of Kerala. The Venmani, Sivoli, Naduvam and Oravankaa Namboothiris composed their exquisite poems under the patronage of the Cranganore royal family. The Bhattathiris, who also come under this category, rendered service to Sanskrit literature. The Payyur family which had its headquarters at Porkalam near Kunnamkulam produced a long line of scholars. The most celebrated among them were Maharshi and his brother Bhavadas, and Parameshwara, the son of Maharshi. The Payyur scholars specialized in Mimamsa literature. The Namboothiris of Mahishamangalam (Mazhamangalam) family have also enriched Sanskrit literature with their learned works.

Narayana Bhattathiri of Melppathur, the author of Narayaniyam, was one of the greatest Sanskrit scholars. In addition to Narayaniyam, he composed the Sripadasaptati, a devotional lyric of 70 verses in praise of the Goddess of Makkola. Besides these devotional works, he wrote the Prakriyasarvaa, a commentary on Panini Sutras. His Manameodaya is a notable work on the Mimamsa school of Kumaarila while Kriyakrama deals with the domestic rituals of a section of the Namboothiri Brahmins. He has also to his credit a number of Champus and Prabhandas in Sanskrit composed for the sake of narration of Kuthus by Chakyars.

Lalithambika Antharjanam made her debut in Malayalam literature as a poetess. Eventually, she embraced the short story form for the effective presentation of the experiences of her community as well as her own.

The Bhakti cult found its supreme



Namboothiri. Veterinary science also developed, which came handy to treat animals like elephants and horses which were used in warfare. Hasti Ayurveda is a treatise dealing with the catching of elephants, training them and treating them for diseases and injuries. The contribution of Namboothiris in this field has been considerable.

## Religion

The greatest contribution to Hindu religion after Vyasa has been made by Adi Sankaracharya (788 to 820 A.D.), the great Advaita philosopher. He was born at Kalady on the banks of the river Periyar. He left Kerala early in his youth and undertook a pilgrimage to all important centres of Hinduism in the country. He propagated the philosophy of Advaita Vedanta, which has its roots in Upanishadic teachings. The cardinal point of this philosophy is that there is nothing real in this world except Brahman, the all-pervading cosmic force. Sankara looked upon this human soul as part of this Brahman and all material objects are illusions (Maya). He entered into intellectual and philosophical debates with Mimamsakas as well as with Buddhist scholars. (Mimamsa is a school of Hindu philosophy. There is the Purva Mimamsa and Uttara Mimamsa, both of which are included in the general term Vedanta. The Purva Mimamsa is generally known as the Mimamsa and the Uttara Mimamsa as the Vedanta, 'the end or object of the Vedas'. The Purva Mimamsa was founded by Jaimini and the Uttara Mimamsa is attributed to Vyasa. The object of both these schools is to teach the art of reasoning with the express purpose of aiding the interpretation of the Vedas, not only in the speculative but in the practical portion. The principal doctrines of the Vedantas (Uttara) are that God is the omniscient and omnipotent cause of existence, continuance and dissolution of the universe. Creation is an act of his will; he is both the efficient and material cause of the world).

Sankara borrowed some of the populist features of Buddhism and reformed Hindu religion on new and attractive lines. He accepted the Buddhist ideal of monasticism and laid the foundations of a strong Brahmanical papal organization by setting up four Hindu Mutts in four corners of India: (Badrinath in the North (Jyotir Mutt), Puri in the East (Govardhan), Dwaraka in the West (Sarada Mutt) and Sringeri

in the South. In Kerala too he founded four Mutts viz., Vadakke Madhom, Naduvil Madhom, Edayil Madhom and Thekke Madhom. The first Presidents of these Madhoms were his principal disciples Trotaka, Sureswara, Hastamalaka and Padmapada respectively. According to Keralolpati and traditional belief, they were established by Parasurama). Sankara also organized a regular body of missionaries or Sanyasins to propagate his teachings. He was so critical of the Mimamsakas and his organizational activities were so reminiscent of the Buddhist way of life that the charge was levelled against him that he was a Praschanna Buddha or disguised Buddhist.

Sankara occupies a high position in Hindu religion and culture. His teachings provided an intellectual basis for Hinduism while the monasteries and Mutts which he founded, provided it with an effective organizational framework. The genius of Kerala for cultural synthesis may also be said to have found its expression in the philosophy of Sankara. His was an attempt to bring about reconciliation of conflicting faiths by combining in his philosophy the best elements of Hinduism and Buddhism. It has been rightly said that Sankara "laid the foundation of the attempts at synthesis which constitute the religious history of India during the Middle Ages.

The work of Prabhakara and Sankara in the cause of Hindu reformation had its shortcomings. Their exposition of the teachings of Hinduism was done in Sanskrit and hence it was beyond the comprehension of the common man. At best it could influence only the highly literate sections of the community and the masses were left untouched. The task of bringing them within the Hindu fold was successfully accomplished by the saints who belonged to the school of Bhakti. The Hindu saints of the day also challenged the spokesmen of the rival creeds to public debates of the superiority of their tenets and brought about the discomfiture of many.

## Language and literature

Malayalam, originated as an offshoot of Tamil, came under the influence of Sanskrit and Prakrit when Brahmins became an important element in the population of Kerala. With its emergence as a distinct language, Malayalam discarded its old

Vatteuzhuth script and evolved a new script based on Grantha used in South India for writing Sanskrit. The Namboothiri Brahmins and Sabha Mutts played a leading role in the promotion of Sanskrit learning and studies. Sankaracharya's contribution to Sanskrit literature and Hindu philosophy has already been emphasized a little earlier. His commentaries on the Upanishads, Brahmasutras and Bhagavadgita are among the most valuable contributions of Kerala to Sanskrit. Kakkassery Bhattathiri, the author of Vasumatimanavikrama and Chennas Narayanan Namboothiri, the author of Thantrasamuchaya, were among the eighteen royal poets who flourished in the court of the Zamorins. In the nineteenth century, the Cranganore (Kodungallur) court was a rendezvous of scholars and literary men from all parts of Kerala. The Venmani, Sivoli, Naduvam and Oravankaa Nomboothiris composed their exquisite poems under the patronage of the Cranganore royal family. The Bhattathiris, who also come under this category, rendered service to Sanskrit literature. The Payyur family which had its headquarters at Porkalam near Kunnankulam produced a long line of scholars. The most celebrated among them were Maharshi and his brother Bhavadas, and Parameshwara, the son of Maharshi. The Payyur scholars specialized in Mimamsa literature. The Namboothiris of Mahishamangalam (Mazhamangalam) family have also enriched Sanskrit literature with their learned works.

Narayana Bhattathiri of Melppathur, the author of Narayaniyam, was one of the greatest Sanskrit scholars. In addition to Narayaniyam, he composed the Sripadasaptati, a devotional lyric of 70 verses in praise of the Goddess of Makkola. Besides these devotional works, he wrote the Prakriyasarvaa, a commentary on Panini Sutras. His Manameodaya is a notable work on the Mimamsa school of Kumaarila while Kriyakrama deals with the domestic rituals of a section of the Namboothiri Brahmins. He has also to his credit a number of Champus and Prabhandas in Sanskrit composed for the sake of narration of Kuthus by Chakyars.

Lalithambika Antharjanam made her debut in Malayalam literature as a poetess. Eventually, she embraced the short story form for the effective presentation of the experiences of her community as well as her own.

The Bhakti cult found its supreme



literary expression in Malayalam in the works of Poonthanam Namboothiri. Krishnakarnamritam, Jnanapana and Santhanagopalam won for him an immortal place among the greatest of Bhakti poets.

Punam Namboothiri, one of the eighteen poets of the Zamorin is remembered for his Ramayanam Champu.

The great poet Tolan was another distinguished Namboothiri luminary. He is believed to have written some Attaprakarams, guide books on histrionics. His Kramapidika is a short supplement to Attaprakarams.

The contribution of Namboothiris to temple architecture, fine arts and performing arts, particularly the ritual arts of Koodiyattam and Kathakali has been invaluable.

E.M.S. Namboothiripad ranks among the great intellectuals and thinkers of modern times.

## Conclusion

In any objective evaluation of Kerala polity, the contribution of Namboothiris will be found to be

substantial and significant. Some have painted them all in black colours because of the power and position that they wielded by virtue of being Janmis. In all societies there has been a landed aristocracy. Its evolution varied from country to country. It is also historically correct that there has been oppression of the poor by the rich, of the tenants by the landlords, of the weak by the strong. In the case of the Namboothiris however, although they had economic power, they continued to be pious, virtuous and God-fearing. In their pursuit of a higher spiritual life, they often tended to leave the nitty gritty of management of their large land-holdings to their managers. Also the unequal system of inheritance under which the non-Namboothiri families of Apphan Mooses were not entitled to any share of the property of their husbands, robbed the Apphan Mooses of all incentives to take any interest in the land. They sulked in silence, giving a field day to paid Managers to manage the land as they liked. These managers in their eagerness to demonstrate their efficiency and loyalty to their masters,

often dealt with tenants rather harshly and alienated them from their masters. This certainly does not exonerate Namboothiris of the charge of oppression of their tenants, though unwittingly, but it mitigates it to some extent. It should be remembered that it was not the landlords who were always at fault. There are cases where tenants have oppressed their landlords by not giving Pattam (land rent). There is the instance of a Namboothiri who committed suicide, driven to destitution by his tenant. No doubt the assured income from land had lulled them into a sense of complacency. They found no need to make investments in land to improve the yield by introducing scientific methods of cultivation. They lived in an ivory tower away and aloof from the people. This was construed as arrogance. They became oblivious to what was happening around. The Land Reforms Act rang the death-knell for them. But it will be unfair to judge Namboothiris with the hindsight of history. They perhaps were better landlords than the ones in many other parts of the world. ■

# Gujarat Water Plant to the rescue of Kerala

■ Seva Bharati, an NGO, transported a gigantic Mobile Water Purification Plant from Gujarat to Chengannur at the early stage of floods but the media did not report this matter for a fortnight. It was parked near the Devi Temple of Panayannarkkavu,

Pandanad. It was designed and created by CSIR and is owned by the Government of Gujarat. It is capable of purifying any heavily polluted water to the tune of 3000 litres per hour and upto 50000 litres per day.

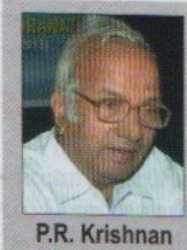
This plant worked incessantly and filled most of the wells of Pandanad

and sustained the lives of the people of Pandanad. It was operated by a team of seven people under Sanjay Patil. In spite of the services of this plant, the media and government ignored its presence by not covering its presence.





# The Demonic Dance of Mobocracy



P.R. Krishnan

■ By a land mark judgement delivered on Tuesday the 17th July 2018, the Supreme Court has ruled that Mobocracy cannot be allowed to become "new normal." The judgement

has come at a time when incidents of widespread brutalities against dalits, scheduled castes, adivasis and minorities being committed by well organized vigilante groups in different parts of India are becoming head line reports in news papers. Coming down strongly on recurring incidents of mob lynching, the Supreme Court has directed that the union government should bring a separate law to deal with such incident and parliament should pass it. The court in unequivocal terms has said "this is necessary to instill fear in the offenders and to preserve rule of law in a pluralistic society as India is". The court said that it is shocking that such incidents are taking place and no timely and stringent steps are taken by the law enforcing authorities. It therefore directed the central and state governments to discharge their constitutional duty of maintaining law and order to ensure peace and protect secular ethos of the country. The apex court's judgement has come in the midst of several incident of mob violence being perpetuated against Dalits and minority communities in the name of protection of cows and growing insecurity in the country. This began after the BJP headed Narendra Modi government assumed power in May 2014 at the Centre and in the states where BJP is in power. The court in its judgement has said that those indulging in such violence be treated as criminals and awarded stern punishments. The judgement came out in a bunch of public interest petitions filed by a Congress leader Tehseen Poonawala and Mahatma Gandhi's grandson and social activist Tushar Gandhi and others.

Referring to menace of self proclaimed protectors of law and order and their attacks against people suspected of carrying and eating cow meat, the court in the much needed judgement observed that the state cannot



Activists protest against mobocracy

turn a deaf ear to growing rumbling of its people, since its concern, to quote Wood Wilson "must ring with voices of the people". Pointing to the activities of vigilante groups, the court observed in no uncertain terms that "the so called vigilate groups could only report a crime and would be sternly punished if they took law into their hands". The court then set out guidelines for compensation, setting up of fast track courts and directed action against officials failing to discharge their duties, so that mobocracy did not drown out of the of law. It is a clear warning to the union and state government. The judgement and its main features and guidelines are of a three judge bench which comprised of Chief Justice Deepak Mishra and justices A.M. Khanvilkar and D.Y. Chandrachud. Writing the judgment for the bench, chief justice of India Deepak Mishra said "It is axiomatic that it is the duty of the state to ensure that the machinery of law and order functions efficiently and effectively in maintaining peace so as to preserve our quintessential secular ethos and pluralistic social fabric in a democratic set up governed by rule of law." The judgement then says "the exigencies of the situation created by incidents of mob lynching require us to sound a clarion call for earnest action to strengthen our inclusive and all embracing social order which would, in turn, reaffirm the constitutional faith in the people. We expect nothing more and nothing less", observed the three judges

bench. The court while asking the centre and states to frame a compensation policy for victims has unanimously stated in their judgement that trials in cases of lynchings and mob killings should be conducted by designated courts or fast track courts on a day to day basis and the proceedings be concluded within six months. This should include all pending proceedings in such cases across the country.

Going further the bench has also observed that trial courts should set stern examples in cases of mob violence and lynching. On conviction of accused persons, the trial courts must ordinarily award maximum sentence under various offences as laid down under the provisions of Indian Penal Code. The apex court also said that the trial courts and authorities should provide protection to witnesses and conceal their identities. The Supreme Court has further said that authorities and police officers failing to comply with the guide lines outlined in the judgement, would be held guilty of an act of deliberate negligence and or misconduct for which appropriate action must be taken against him / her. This should not be limited to departmental actions under the service rules. Departmental actions against the guilty should be taken to its logical conclusions, preferably within six months by the authorities. Referring to incidents of violence indulged in by vigilantes groups the court said "when vigilantes involve themselves in lynching or any kind of brutality, they in fact, put the requisite accountability of citizens to law,



on the ventilator. That cannot be countenanced. Such core groups cannot be allowed to act as they please."

The electronic and print media as well as secular, democratic and left parties have welcomed the judgement. But neither the BJP nor its Prime Minister Narendra Modi has said anything about it. The editorial of Times of India dt. 18th July 2018 was forthright when it said that "by denouncing the new wave of mobocracy in the strongest possible terms, the Supreme Court has lived up to its reputation as the last resort for citizens

and two days after Narendra Modi winning the no confidence motion in parliament a lynch mob killed a man from Haryana's Mewal district, Akbar Khan, in Rajasthan on 21st July. The lynch mob comprised of 8 to 10 cow vigilantes. The mobsters alleged that Akbar Khan was a cow smuggler. Following this attack a stunning comment made by a junior home minister, Arjun Ram Meghwal, regarding this murder next day was "such lynching cases will go on rising, as Prime Minister Modi's popularity goes on increasing." This is exactly in line



**Police are often silent spectators**

when fundamental rights are threatened. The court's activist stance is in stark contrast to the silence of top political functionaries at the central and state levels; sometimes with implicit encouragement as for example union Civil Aviation minister Jayant Sinha garlanding lynching convicts 10 days before this judgement. Earlier, the Times of India dt. 10th July had in another editorial pointed out that "India stood witness to a BJP leader and a union minister Jayant Sinha felicitating 10 lynching convicts when they came out of jail on bail. This was followed by his ministerial colleague in Bihar, Giriraj Singh, expressing solidarity with attackers arrested for inciting communal tension. What we see surprisingly is that despite ministers supporting violence, there is no word against such provocative statements and brutalities coming out from Prime Minister Narendra Modi or BJP president Amit Shah or from the RSS leader Mohan Bhagwat. There was no utterance whatsoever against these atrocities in the Prime Minister's reply to the no-confidence motion in parliament on 20th July as well.

That is why just immediately after four days of Supreme Court judgement

with what the other union ministers Jayant Sinha and Giriraj Singh stated earlier, as mentioned above. This reveals BJP led central and state government's patronage for such acts of cruelty. It may be noted that it was in April this year that a Mewal's dairy farmer Pehlu Khan was killed in a similar way at Alwar district in Rajasthan. Within a period of one year and 3 months from April 2017 alone, Rajasthan has witnessed 3 such mob killings by cow vigilantes including the one on 20th July. The first in that order was of 55 year old Pehlu Khan on April 3, 2017, the second victim to be killed was 35 year old Ummar Khan on 9th November 2017 and the third murder was of Abkar Khan as above. In all these and other cases one thing which comes out glaringly revealing is the collusion between the BJP ruled central and state governments. The protective stand taken by the union and state governments has been exposed in several cases. This is clear from the statements from the union home minister Rajnath Singh and several other central and state ministers in and outside parliament. Instead of sternly telling their followers not to commit such heinous crimes, the Sangh Pariwar leaders simply wash away their

responsibilities by pointing out that law and order problems are of the states and highlight the mass killing of Sikhs in Delhi in 1984 under Congress rule. The question is; is it because of Congress policies and wrong doings during their raj that the BJP leaders and its governments are encouraging such heinous activities in the society? This makes it clear that the BJP and its governments are out and out, for encouraging the cow vigilantes.

Here, it becomes necessary to mention the attack by the BJP youth cadres and thrash by its students wing on the noted social activist Swami Agnivesh in Jharkhand on 17th July. The attack came from the hoodlums when the news of Supreme Court judgement against Mobocracy was being pronounced on that day. The Bharatiya Janata Yuva Morcha (BJYM) and the Akhil Bharatiya Vidhyarthi Parishad (ABVP) activists at Pakur in Jharkhand had organized this attack despite Swami Agnivesh having informed the state government and its police department of his programme organized by a primitive tribal group. The mobsters and attackers had gathered near the hotel where Agnivesh was staying and started physically attacking him as soon as he came out of the hotel to go for the programme. It was the by standers who rescued and took Agnivesh back to the hotel. Following this attack, what a Sangh Pariwar Minister, C.P. Singh said was all the more shocking. His comment was that "**Swami Agnivesh is a cheat and a foreign agent.**" The minister further said that Agnivesh is receiving funds from foreign countries and he himself had planned the attack."

Astonishingly another news items which came in big headlines in television channels on 18th July and the next day's news papers in India was appointment of a lawyer of the accused in Kathua rape and murder case as additional advocate general by the governor of Jammu and Kashmir. Like Nirbhaya case, Kathua incident had shocked the collective conscience of the people of India and put them to shame. In that rape and murder of the 8 year old girl case, the BJP ministers of the Mehbooba Mufti cabinet and its Hindutwa supporting lawyers had taken out a procession in solidarity with the arrested persons. The accused in that case are now standing trial in court.

The perception that there is patronage of BJP ruled union government and state governments for these heinous crimes has been strengthened by the discussion in parliament on 24th July and reports in the media. For example the front page





Another protest against lynching

headlined report of that day's Times of begins thus. "The MLA is with us: nobody can do anything to us. Put him (Rakhar Khan) on fire. It was with such words that the Gaurakshaks were lynching Rakhar Khan in Rajasthan. Here, the MLA from this area is none other than BJP's Gyander Ahuja. The reports further revealed that the police who came to the scene of crime were keen to take the 2 cows to the cowshala and not the victim to the hospital. There is also a disclosure that the police joined the Gaurakshaks in abusing and beastly beating the victim while he was taken to the hospital. Following this, a statement made by of an RSS leader, Indresh Kumar, a day after the lynching incident, was more amazing. What he point blank said in a press meet at Ranchi in Jharkhand was that "mob lynching would stop if people stop eating beef."

It is not that mob killings do not take place in the world as noted in the CPI (M) mouth piece, Desabhimani editorial dt. 19th July. Even in Kerala, a politically conscious state, two such cases happened in the recent period. One of the victims was Madhu, an adivasi boy, in a forest area. The other victim was a migrant labourer from Bengal. Both were suspected to have committed theft of petty small things. But unlike in other states, the police took immediate action in both in these cases. The glaring examples in other states are that they are planned and supported by the state. It has the shadow of ethnic, racial, religious and communal characters. The attackers carry different types of arms, knives weapons and readymade sticks. These types of mob killings began in India after BJP came to power in the Centre and in several states. Gujarat and Uttar Pradesh are the lead states in that heinous crime.

The first in this series was of Mohamed Akhlaq in Noida city of Uttar Pradesh near Delhi in September 2015. One union minister Mahesh Sharma who is a BJP MP from that area justified the cruelty in the name of protection of cow. Later on, the accused in that case were given government jobs. The total of such reported cases of mob lynching after assumption of power by the BJP in May 2014 are 49 till writing of this report.

The situation in the case of Gujarat is unimaginably shocking. For example, a reputed news magazine, The Frontline (June 22, 2018) has in a study conducted by a noted journalist Lyla Bavadam regarding atrocities under BJP rule in Gujarat has revealed massive information how Dalits were subjected to brutal attacks by higher caste communities and cow vigilantes in 19 districts of that state when Narendra Modi was chief minister. A perusal of this study will shock any human mind. A total of 20 cases of mob lynching have been brought out in that study. These are specific occurrences of the Modi rule period in Gujarat.

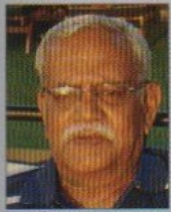
But in addition, what is special to this state is that even after Supreme Court order, two cases of mob killings. The first in that two is of a 22 year old youth Ajmel Vahomiya, a tribal, in Dahod district. He was killed by a group of higher cast people on 29th July on suspicion that he was a thief. The second victim was an 18 year old Dalit youth Sanjay Makwana. His killers were of Darbar community. They did not like a lower caste boy Sanjay Makwana sporting moustache. This took place in Kavitha village of Ahmadabad district on 1st August. After this has taken place yet another mob lynching in the BJP ruled state of Haryana on 4th August. The unidentified 25 year old youth, as per

news paper reports was tied up with a tree and beaten up by 20 to 30 people on suspicion that he was a cattle thief. In this case also the police made undue delay to take the victim to hospital. Except one arrest, other accused are yet to be booked. Thus stands the position even after the Supreme Court order on mob killings.

Consequent to the Supreme Court directive, the Ministry of Home Affairs of the government of India, has constituted a committee for recommendations of a new law to combat the mob killings as directed by the Apex Court. Based on the report of this committee, the government is set to frame the law and get it passed in the parliament. Formation of a committee, bringing out a new law and passing it in parliament. This is OK. But the fundamental question here is why the prime minister and Sangh Pariwar leaders keeping silent over these types of violence and intolerance in society?. This is not to suggest what the Prime Minister Narendra Modi has long after the silence stated in his e-mail interview to the Times of India dated 12th August is not a welcome statement. Therein, he had said "no person can, under any circumstance take law into his or her hand and commit violence". The Prime minister reiterated this position in his Red Fort address on 15th August. A day before that, the President, Ram Nath Kovind, had also echoed similar sentiment in his Independence Day message to the nation. So far, so good. But sad however is the fact that despite these statements of Prime minister and President, Deendayal Upadhyaya Marg, close to BJP head quarters in Delhi, witnessed yet another incident of mob violence on Swami Agnivesh on 17th August. Agnivesh was going to pay his last respects to former Prime Minister Atal Bihari Vajpayee. Intolerant of seeing Agnivesh, a group of Sangh Pariwar people began abusing and attacking him in the midst of thousands of people who had gathered there to join the funeral procession of Vajpayee. But no culprits have been arrested. Hence, what is required from the Prime Minister and the top brass of RSS is honestly telling their followers to stop this menace. A new development till dispatching this report in this series is that the Supreme Court has on 13th August sought a detailed report from the Yogi Adityanath government regarding the mob lynching at Hapur, Uttar Pradesh, in which, Qusim Khureshi was killed on 18th June by cow vigilantes. That case is listed for hearing on 28th August. ■



# THE GIR LIONS



K R Narayanan

■ THE lion population of the world is presently limited to the African Lions and the Asiatic Lions. The Asiatic Lion (*Panthera leo leo*) - also known as the Indian Lion or

the Persian lion - is a lion population confined to the Gir Forests in the Junagadh district of Gujarat state. It is an *Endangered Species* in the IUCN Red List, because of its small population and the limited area of their occupancy. Lion is one of the five Pantherine cats inhabiting India, along with the Bengal Tiger, Indian Leopard, Snow Leopard and Clouded Leopard

The scientists say that, until the 19th century, this animal could be seen in eastern Turkey, Iran, Mesopotamia, and east of Indus River to Bengal and Narmada River in Central India. During the turn of the 20th century, however, the lion population dwindled to negligible numbers, confined only to the Gir Forests and its surrounding areas of the peninsular Gujarat.

After 2010, however, the population seem to have increased and the 14th Asiatic Lion Census (May 2015), estimated the Indian lion population at 523 individuals. This comprised 109 adult males, 201 adult females and 213 cubs. In August 2017, another census was conducted, which revealed that the population had further increased to 650



Lion couple

individuals.

## The Gir Story

In 1890, the Duke of Clarence visited Junagadh and the Nawab of Junagadh had trouble in finding a lion for him to shoot, as there were only just 12 left in the forest. He duly declared Gir Reserve a protected area, to ensure the availability of sufficient lions for the shooting sport.

In 1911, the Nawab was succeeded by his son, Sir Muhammad Mahabat Khanji III, who loved animals very much and owned 300 hugely pampered dogs. (He was notorious for his craze for canines and is reported to have conducted marriages of his canines at a huge cost). The museum has a portrait of him, sitting with a bejewelled dog at

his feet. The new Nawab banned all shootings in the Gir forests and saved the lions. By the time Gir was made an official sanctuary in 1965, it had about 170 lions and that number continued to increase thereafter.

It is well known that, following the partition, the Nawab tried to merge Junagadh into the new nation called Pakistan in 1947. But, he was defeated and hence had to flee to Karachi, where, the former ruler died of rabies, in 1959.

## The Asiatic Lion

The Asiatic or the Indian lions are distinct from their counterparts living in the African region, as they are a different variety. Their skin-fur color ranges from ruddy-tawny, heavily speckled with black, to sandy or buff grey, sometimes with a silvery sheen in certain lights. Unlike the African variety, the male lions have only moderate mane growth at the top of the head, so that their ears are always visible clearly. The mane is scanty on the cheeks and throat. The most striking morphological character of the Asiatic lion is a longitudinal fold of skin running along its belly.

The shoulder height of Asian male is about 107-120 cms. while it is about 80-107 cms in females. Adult males weigh 160 to 190 kg and the females about 110 to 120 kg.

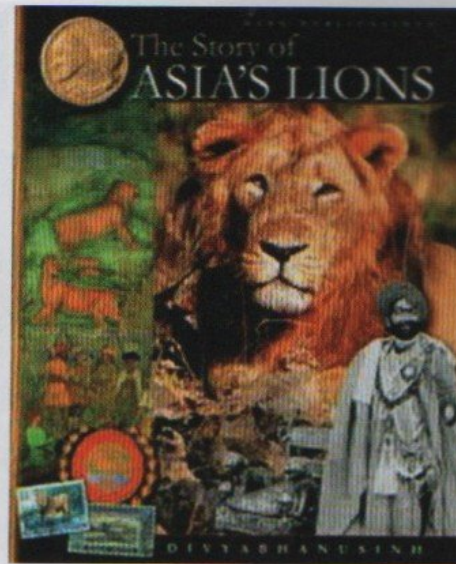
Males are solitary or associate with up to three males forming a loose pride. Pairs of males rest, hunt and feed together, and display marking behavior at the same sites.

Females associate with up to 12



Hunting lion considered an achievement





their own territory.

## The Gir Habitat

An area of 1,412.1 sq.km. was declared as a sanctuary for Asiatic Lion conservation in the Gir forest in 1965. This sanctuary and the surrounding areas in Saurashtra are the only wild habitats supporting the Asiatic Lion presently.

After 1965, a national park with an area of 258.71 sq.km was established, where no human activities are permitted. Only the local Maldhari population has the right to take their livestock for grazing purposes.

Lions inhabit the forest habitats in the two hill systems of Gir and Girnar, which comprise Gujarat's largest tracts of dry deciduous forest, thorny forest and savanna. These forests also provide valuable habitat for diverse floral and faunal life.

Five areas exist currently to protect the Asiatic Lion, viz. Gir Sanctuary, Gir National Park, Pania Sanctuary, Mitiyala Sanctuary, and Girnar. Carnivores that are sympatric with the Asiatic Lion in the Gir Forest National Park and surrounding landscapes include the Indian leopard, striped hyena, jungle cat, Asiatic wildcat and rusty-spotted cat. The golden jackal scavenges on carcasses of large herbivores and prey upon chital fawn, Indian hare and the like.

## Threats

The Asiatic lion currently exists as a single sub-population, and is thus vulnerable to extinction from unpredictable factors, like an epidemic or forest fires. There are indications of poaching incidents in the recent years. There are reports that organized poacher gangs have switched their attention from tigers to these lions. There have also been a number of drowning incidents, as the lions fall unknowingly into the local wells.

Since the mid -1990s, the Asiatic lion population has increased to an extent that, by 2015, about a third of the lion population resided outside the protected area. Hence, conflicts between local residents and these wildlife also have increased. Local people protect their crops from nilgai, wild pigs and other herbivores by using fences that are powered with high voltage electricity.

(Some consider the presence of predators as an advantage, as the latter keep the herbivore population in check).

females forming a stronger pride, with their cubs. They share large carcasses among each other, but seldom with males. Female and male lions usually associate only for a few days when mating, and they travel and feed together very rarely.

In general, these lions prefer large prey species within a weight range of 190 to 550 kg (420 to 1,210 lbs) irrespective of their availability. Domestic cattle have historically been a major component of the lions' diet in the Gir Forest.

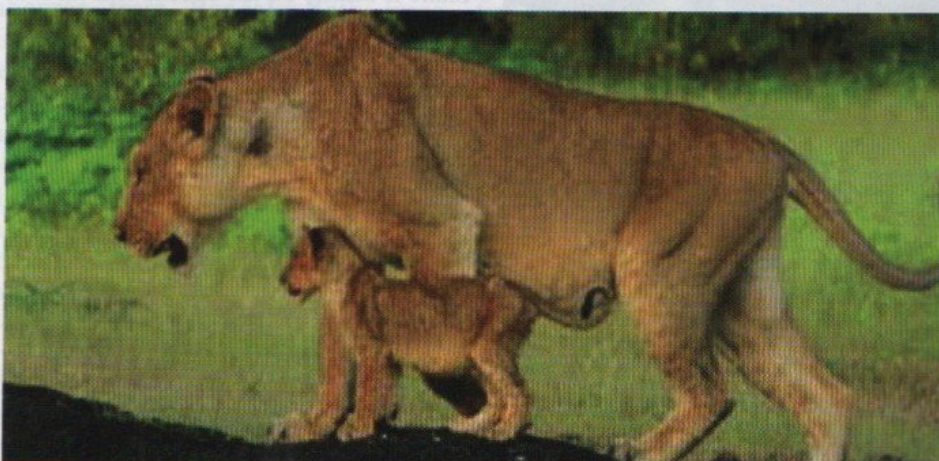
Inside the Gir Forest National Park, lions predominantly kill chital, sambar, nilgai, cattle, buffalo and less frequently also wild boar. Outside the protected area, where wild prey species do not occur, they prey on buffalo and cattle and rarely on camel as well. They cite the prey less than 100 m (330 ft) away from water bodies, charge the prey from a close range and drag carcasses into dense cover.

Following changes in both predator and prey communities, Asiatic lions shifted their predation patterns. These

days, very few livestock kills occur within the sanctuary, and instead, occur mostly in the peripheral villages. Depredation records indicate that in and around the Gir Forest, lions killed (on average) 2,023 livestock annually during 2005 to 2009.

Indian Lions, generally, mate between September and January. Mating lasts three to six days. During these days, they usually do not hunt, but consume only water. Gestation period of the offspring lasts about 110 days. Litters comprise one to four cubs. Dominant males mate more frequently. During a study carried out between December 2012 and December 2016, three females were observed switching mating partners in favor of the dominant male.

The average interval between births is 24 months, unless cubs die due to infanticide by adult males or because of diseases or injuries. Cubs become independent at about the age of two years. Sub-adult males leave their natal pride roughly at the age of three years and become nomads until they establish



Lioness with cub





### Overlording the wild

### Alternative Habitat

The Asiatic Lion Reintroduction Project to find an alternative habitat for reintroducing Asiatic lions was pursued in the early 1990s. Biologists from the Wildlife Institute of India assessed several potential translocation sites for

their suitability, in reference to the existing prey population and habitat conditions and the like. The Palpur-Kuno Wildlife Sanctuary, in northern Madhya Pradesh, was ranked as the most promising location, followed by Sita Mata Wildlife Sanctuary and

Darrah National Park. But the Gujarat state officials resisted the relocation, since it would make the Gir Sanctuary lose its status as the world's only home of the Asiatic lion. Gujarat raised a number of objections to the proposal, and thus the matter went before the Indian Supreme Court. In April 2013, the Indian Supreme Court ordered to send some of the Gir lions to Madhya Pradesh to establish a second population there. The court had given wildlife authorities six months to complete the transfer. The number of lions and the individual animals to be transported was to be decided at a later date. As of now, the plan to shift lions to Kuno is in jeopardy, and it appears that Madhya Pradesh has apparently given up the programme to acquire lions from Gujarat.

In the meantime, by 2005, the Gir Lions became the first carnivores to have their conservation status downgraded from 'critically endangered' to 'endangered' by the International Union for the Conservation of Nature.

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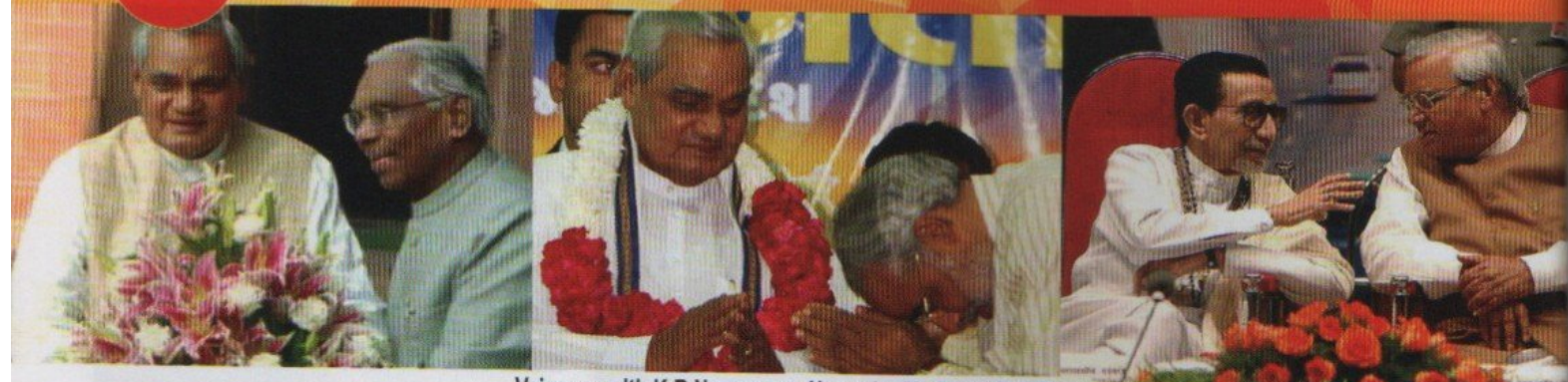


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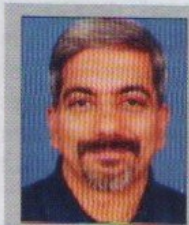




Vajpayee with K R Narayanan, Narendra Modi and Bal Thackeray

# VAJPAYEE

## Icon of Indian Nationalism



Sriprakash Menon

■ "Himalaya ki Oonchayiaur Samudra ki Gheherai" (height of Himalayas and depth of sea) were the tribute filled words to describe Bharat Ratna Atal

Bihari Vajpayee on several hoardings at Mumbai's road junctions after the demise of this former poet Prime Minister of India. When Kerala was being battered by stormy rains, floods and deaths, a national icon passed away on August 16, 2018 reminding us of his poem "Mautki markyahai do pal bhinahin, zindagisilsilaaajkalkinahin....". But life moved on after the devastating floods of 1924 in Kerala and let's hope the state again will rise to its past glory.

Born on December 25, 1924 to Krishna Devi and Krishna Bihari Vajpayee in Gwalior (MP), Atalji as he is fondly known in the political circles was a bachelor and had adopted

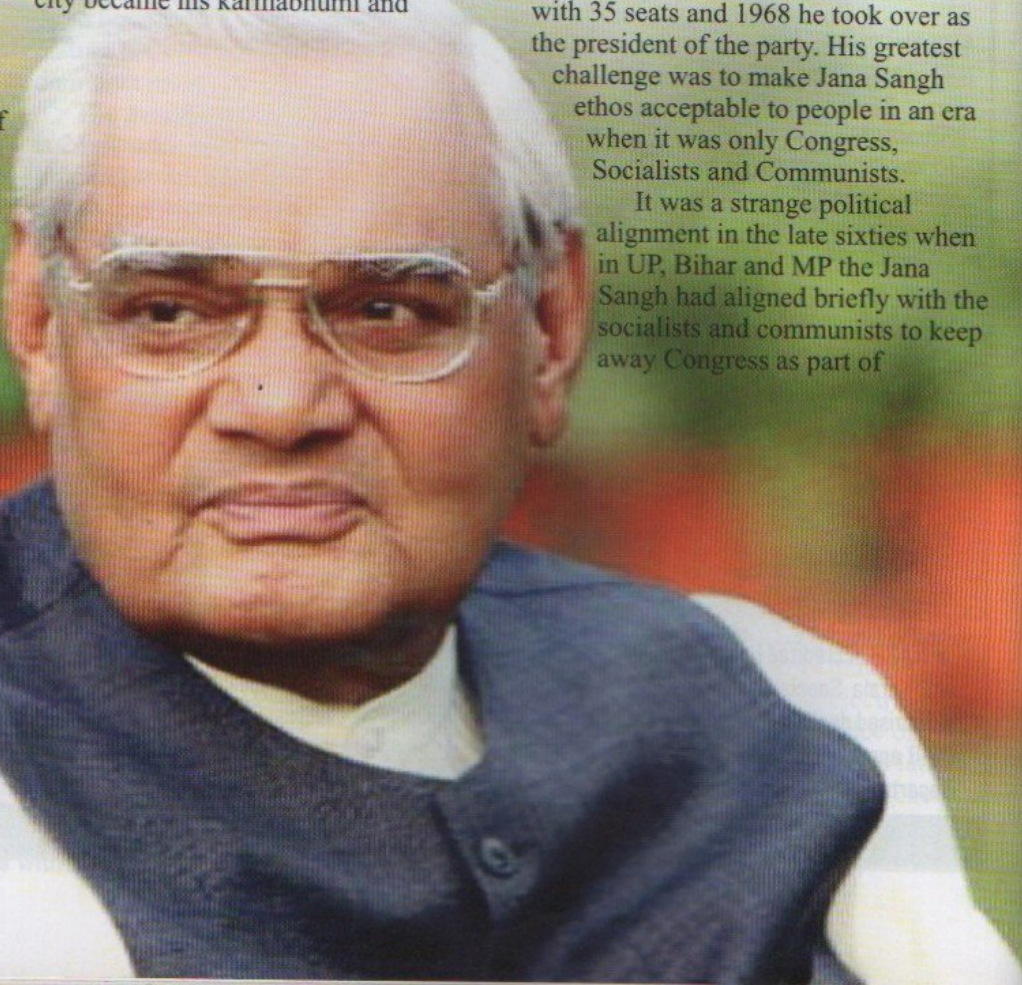
daughter of a close friend. It was the foster daughter Namita Bhattacharya who did the last rites for Vajpayee - a departure from the normal practice where only sons performed the ceremony. Vajpayee's father was a village school teacher and had brothers and sisters with their ancestral home at Bateswar, near Agra.

He studied till VIII std., at Gwalior later continued his education in Kanpur and completed his MA in political science from DAV College. In 1947, Vajpayee brought out RashtraDharm newspaper in Lucknow since then this city became his karmabhumi and

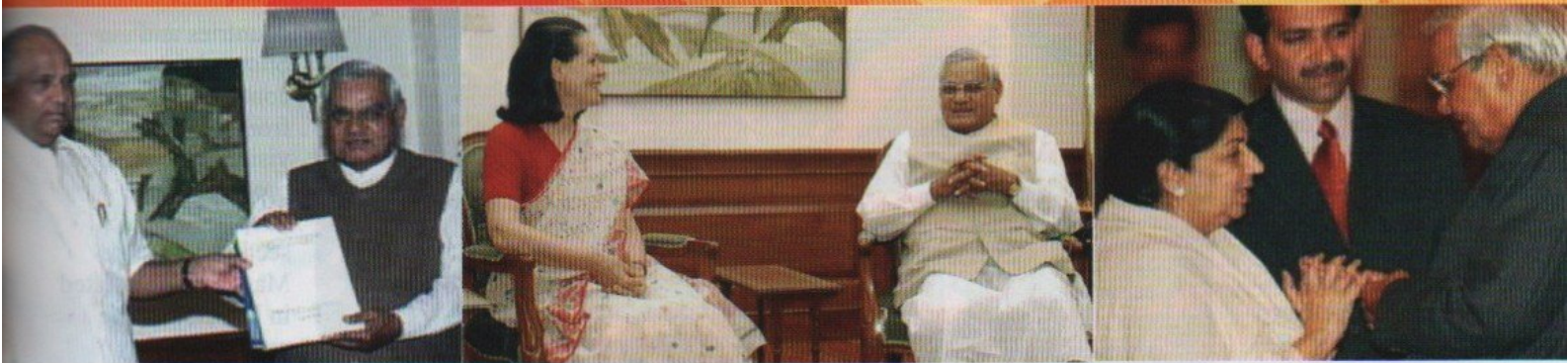
represented it as an MP for five times (between 1991 to 2009) in the Parliament except when he lost in 1954. His first electoral foray was from Balrampur, thereafter he was married to none other than to nation and its politics. As an MP he was both in Lok Sabha and Rajya Sabha.

A nationalist to the core, his journalistic and poetic background gave him a broader vision of local, national and international issues. In 1951-52 Jana Sangh had 3 seats and in 1957 it went up to just 4, Vajpayee was its newest MP. In 1967 Jana Sangh fared better with 35 seats and 1968 he took over as the president of the party. His greatest challenge was to make Jana Sangh ethos acceptable to people in an era when it was only Congress, Socialists and Communists.

It was a strange political alignment in the late sixties when in UP, Bihar and MP the Jana Sangh had aligned briefly with the socialists and communists to keep away Congress as part of







Vajpayee with Sharad Pawar, Sonia Gandhi and Lata Mangeshkar

SamyuktaVidhayak Dal (SVD). In all these political alignments, Vajpayee played a key role though veterans like DrSyama Prasad Mookerjee and DeendayalUpadhaya were steering Jana Sangh through difficult times before him.

Veteran BJP leader L K Advani a long time associate of Vajpayee in his book My Country My Life said Vajpayee had enough problems in managing the SVD coalitions and the subsequent electoral defeats in 1969 besides party leader BalrajMadhok's disagreement with Deendayalji and Atalji's economic policies when he thought it had a leftward tilt. Atalji was clear that Jana Sangh should be considered a common man's party and not as a party of the rich and powerful, recounted Advani.

Vajpayee's excellent oratory skill punctuated with poetry in Hindi and Urdu attracted lakhs of people to his public meetings and rallies. When he spoke in chaste Hindi with long pauses, the audience in rapt attention waited for those mesmerising words. No other leader in India could speak like Vajpayee to a national audience. Even in the southern states where his language was not widely understood he was very popular and loved as a leader. His rapport with N T Rama Rao, Karunanidhi and Jayalalitha was good. His continuing popularity among the people and with the political opponents made him as one of the most acceptable alternative leader in the country. In 1977 as part of the Janata Party Jana Sangh got 93 seats and Vajpayee became the foreign minister and Advani information &

broadcasting minister.

In 1984 Jana Sangh in its new avatar as BharatiyaJanata Party, could only bag 2 seats and there was a big challenge before Vajpayee to resurrect the party and it bounced back getting 85 seats in 1989. BJP under Vajpayee galloped greater heights with about 40 per cent jump in its support base with 9.44 crore votes and 182 seats. Allies with their 72 seats supported Vajpayee's 13 member NDA to come to power. Within weeks, Vajpayee as Prime Minister created history with the nuclear tests in

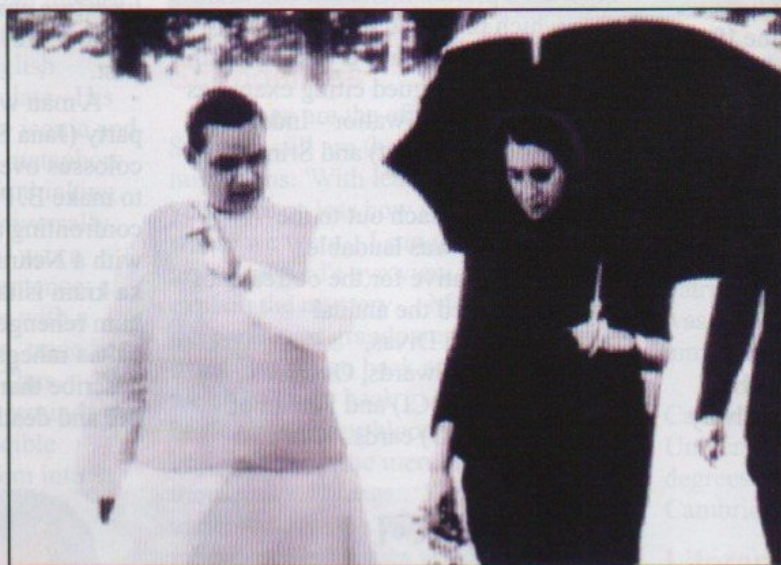
Pokharan and giving India its much needed nuclear edge besides showcasing country's nuclear capability.

Vajpayee's regime did not last long after the AIADMK pulled out though deft handling of Kargil war by Vajpayee gave him and the party another victory in 1999 with DMK as its new ally. Vajpayee also proved to the country that there were ways beyond unipolar politics of the Congress and established non Congress coalition. Till then Kerala was the only state where coalition governments survived with political convenience. Vajpayee's leadership qualities and determination created a space for an ideology which never existed in the national politics of India in the fifties.

In any field whether it was Parliamentary debates, science, judiciary, media, foreign policy, corporate affairs, agriculture, alliance with regional or smaller parties, relationship with opposition leaders, elections, Vajpayee enriched social and political life. His moving speech after Pandit Jawaharlal Nehru's death should be read especially

by the present Congress leadership to understand the political legacy of leaders like Vajpayee. His sharp sense of humour and poetic attitude towards life attracted a large number of people from diverse fields. Vajpayee though rooted in Indian culture and patriotism was a champion of progress and modern innovations.

It will be a cliché to remark that he was respected by everyone in the political domain. He had only friends, not many know that late Prime Minister Rajiv Gandhi had selected him as part of an international delegation to the US, so



Vajpayee with Indira Gandhi

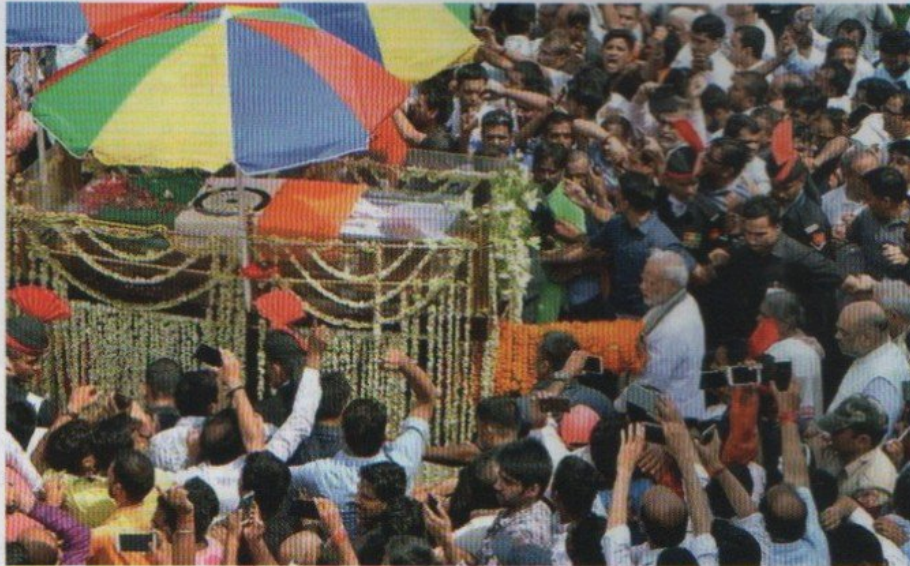
**Vajpayee enriched social and political life. His moving speech after Pandit Jawaharlal Nehru's death should be read especially by the present Congress leadership to understand the political legacy of leaders like Vajpayee. His sharp sense of humour and poetic attitude towards life attracted a large number of people from diverse fields.**



that he could have his kidney treatment there before returning to India. He later quipped "I am alive because of Rajiv Gandhi". Vajpayee's tenure in the government had challenges, he faced flak from the RSS over his style of functioning especially the economic policies concerning insurance and FDI. But Kargil victory, nuclear tests and higher funds for rural development including his mammoth project of linking India through quadrangle (highways) got him widespread support.

After the demise of Nehru, his homage in Parliament reflected his love and respect towards political opponents. "Leader is gone, the followers remain. The sun has set, now we have to find our way by the light of stars. This is a highly testing time. If we all could dedicate ourselves to the great ideal of a mighty and prosperous India that could make an honourable contribution to world peace for ever, it would indeed be a true tribute to him", these were few lines of the long text of Vajpayee's immortal tribute to the first PM of India.

Known for his humour, Vajpayee commenting on the rail accidents and insecurity of life in 1958 said in the Parliament when one bought a railway



His last journey

ticket, there was every chance that one would have to bid farewell to 'jag' (world), jivan (life) and in such a condition one ultimately travelled with 'Ram' on his lips. Then the railway minister was Jagjivan Ram, who smiled hearing this. Such a witty and creative expression was unique to Vajpayee's communication. In another instance, he supported a private members' bill in the house which proposed to have Parliament session once a year in South India. Vajpayee argued citing examples of Delhi - Shimla, Gwalior - Indore (in former Madhya Bharat) and Srinagar - Jammu.

His effort to reach out to the overseas Indian was laudable. Vajpayee's initiative for the outreach of diaspora included the annual PravasiBharatiya Divas, PravasiSamman awards, Overseas Citizen of India(OCI) and Person of Indian Origin(PIO) cards. "Our two

countries and our bilateral ties continue to benefit from PM Vajpayee's vision which helped promote cooperation" US secretary of state Mark Pompeo stated in his tribute. The presence of key south Asian leaders at his cremation underlined his stature as an international statesman.

During his visit to Kumarakom for

Ayurvedic treatment, he lost no time in meeting Church representatives and Christian leaders. He loved food, books and poetry. Media was eager to meet him at any given occasion. His sociable, friendly attitude towards journalists, press briefings and his political rallies were celebrations of political punches, verses (sometimes in Urdu) and literature embellished in satire and humour. Yet for Vajpayee nation was first.

A man who represented the smallest party (Jana Sangh) in the 50's rode like a colossus over the Indian political canvas to make BJP as a ruling alternative party confronting a historic Congress party with a Nehruvian legacy. "Hone na hone ka kram isitarah chalta rahega, hum hein hum rehenge, yeh bhram bhi sadaa paltaa rahega", nothing more can aptly describe than Vajpayee's this couplet on life and death. ■





# Nobelist Naipaul: A Brief Biography

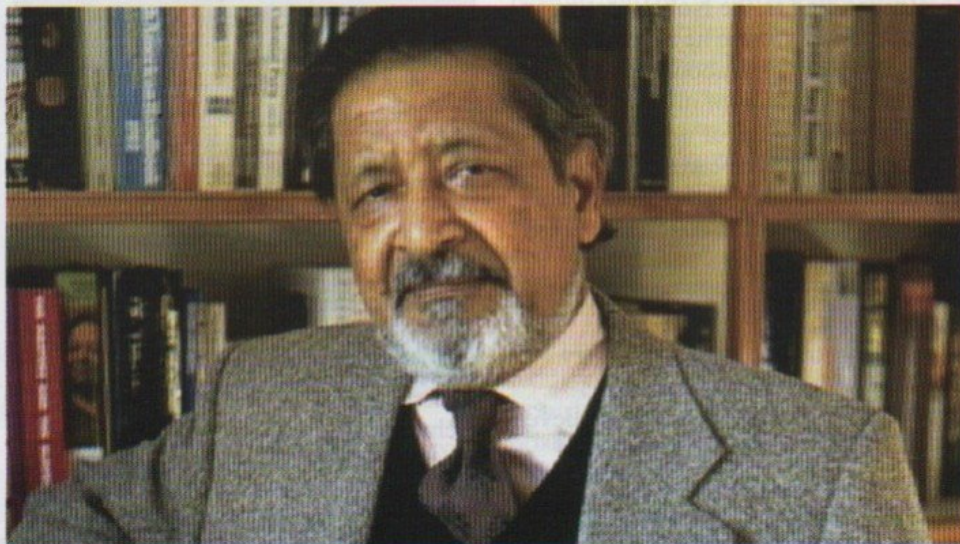
Dr A P Jayaraman

**A** twenty one year old Trinidadian boy with his 'worthless certificate' from University College London in English literature won the Nobel Prize in 2001 and sent cultural shock waves through contemporary literati. There is an intensely inspired inevitability in his works for which he is at once admired and admonished.

Sir Vidiadhar Surajprasad Naipaul, affectionately addressed as Vidi passed away peacefully in London on 11 August, 2018. He is one of the most widely read, admired and hated literary luminaries of the contemporary world of letters. His mastery of English language is enviably immaculate. His masterly thoughts are at once iconic and iconoclastic. The words and metaphors he conjures up to wrap up his thinking are magically lyrical. 'It is universally agreed that Sir Vidi Naipaul was a great writer of the English sentence; a master stylist and story-teller with a cold, clear eye for the ironies, tragedies and sufferings of mankind.' Thus commented BBC. Guardian reminds us 'He constructed clear, irreducible sentences, and marshaled them into single-minded paragraphs.'

## Indian Trinidadian

Naipaul was born on 17 August, 1932 in Chaguanas, Trinidad and Tobago. His father was Seepersad Naipaul and his Indian ancestry began with his grandparents as migrant workers in 1880s. He wrote "I had learned my separateness from India, and was content to be a colonial without a past, without ancestors. This geographical rootlessness is evident in his existential flotation. This twice-removed descendance of a Brahmin indentured family in Trinidad alienated him from any cultural anchor. Out of the cocoon of estrangement emerged the universal chrysalis he was.



## Strangeness

Strange are the effects of migration. Stranger still are the effects of multiple migrations. 'With learning now I can tell you more or less how we all came to be where we were... I can give you that historical bird's eye view. But I cannot explain the mystery ... Most of us know the parents or grandparents we come from. But we go back and back, forever; we all of us go back to the very beginning; in our blood and bone and brain we carry the memories of thousands of beings... We cannot understand all the traits we have inherited. Sometimes we can be strangers to ourselves.' That was a self confession of his analysis of his historical connectedness and lack of it.

## English Literature

The family of Naipaul relocated to Port of Spain, the capital of Trinidad when Vidi was seven years old. Their dwelling admeasured just seven square metres. He joined the local Queen's Royal College, studied well and secured a scholarship to prosecute higher education in English literature at University College, London. The scholarship boy received elite English education in London that stood him in good stead in his literary life. He

obtained his degree and 'worthless certificate' at the age of 21 after four years of studies. During difficult and troubled student years he struggled with depression and attempted suicide. However he nurtured a romantic relationship with his college mate Patricia Hale and married her later. She was a source of intense inspiration for him in his literary pursuits.

He holds honorary doctorates from Cambridge University and Columbia University in New York, and honorary degrees from the universities of Cambridge, London and Oxford.

## Literary Trajectory

His first book was a novel, "*The Mystic Masseur*" in 1957 and this won the John Llewellyn Rhys Prize in 1958. His anthology of short stories *Miguel Street* (1959) received the Somerset Maugham Award. His first novel set in England, *Mr Stone and the Knights Companion* (1963) won the Hawthornden Prize. He was one of the first winners of British literary award, the Booker Prize, for his book *In A Free State* in 1971. He was awarded the David Cohen British Literature Prize by the Arts Council of England in 1993. He was a broadcaster for the BBC's Caribbean service.

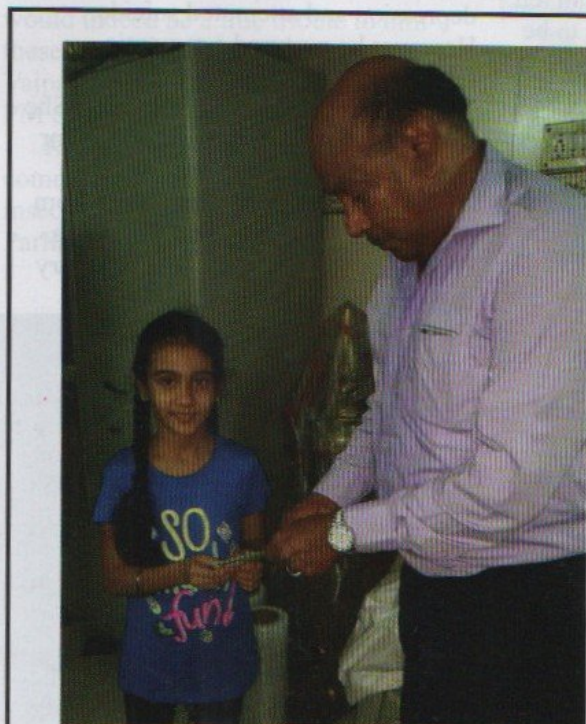
His claim to enduring literary fame



includes the Nobel Prize in 2001. The Swedish Academy applauded his literary work 'for having united perceptive narrative and incorruptible scrutiny in works that compel us to see the presence of suppressed histories'. The Nobel committee singled out as his masterpiece the 1987 work "The Enigma of Arrival." Suppressed histories signify Naipaul's pessimistic novels set in developing countries.

Responding to the Nobel citation in his acceptance speech he revealed 'Everything of value about me is in my books. I am the sum of my books... I feel that at any stage of my literary career it could have been said that the last book contained all the others.' This reflective diffracts his coherent identity and focuses on his evolutionary cumulative growth in the world of letters.

The spectrum of his narratology displays fiction to travelogue, to autobiography and history. He believed that the genre of the novel was dead because of its constraints and restraints in reflecting reality. He leaves behind a complex, daunting library of work which occupies a creative space between imagination, travel-writing and autobiography in his attempt to capture the complexities of the modern world.



A Sindhi girl from Mumbai handed over Rs 301/- from her piggy bank towards Kerala Flood Relief to Vijaya Kumar, Mulund. The same was handed over to CM in Kerala when he met the CM recently. CM has appreciated this move by the girl and instructed his secretary to send a thanksgiving letter to her.

He was a literary experimentalist creating curious concoctions in the crucible of his fertile imagination.

## Naipaulian India

Naipaul called India a slave society. His nonfiction works include three studies of India, *An Area of Darkness* (1965), *India: A Wounded Civilization* (1977), and *India: A Million Mutinies Now* (1990). This trilogy is a relentless narrative of his sojourns to India in three different decades.

*An Area of Darkness*, his maiden encounter with India is cast in the mould of modern travelogue. Traveling from Mumbai to Kashmir, from an ice cave in the Himalayas to an abandoned temple near Chennai and interacting with a varied cross section of significant people, he made acidic comments and provocative value judgments on India based on his philosophical underpinnings. He had perfected a technique for extraction of information for processing in his unique Naipaulian mindset.

*India: A Wounded Civilization* documented his visit stay during emergency rule. Here he explored the state of the nation in condition monitoring mode. He provided a chilling commentary of the dismal failure of the media, judiciary and the legislature as borrowed institutions incapable of responding to and dealing with an extraordinary emergency. In the chapter devoted to Gandhi titled *A Defect of Vision* he lamented the absence of a social contract between man and man in the Hindu ideal of self-realization.

*India: A Million Mutinies Now*, is the third non-fiction work in which he attempts to analyze the centripetal forces that possessed and destabilized India with those familiar Naipaulian postcolonial demons of rage, anarchy and mutiny. He displays a new perspective by listening to people and discovers hope and optimism rather than of despair and dislocation. We find hurried sketches

of bright patches painted by him in the Indian landscape.

## Cantankerously Contentious

Several literary critics have expressed their dismay and disillusionment at Naipaul's analysis of colonial and postcolonial societies. Fellow literary leaders have incessantly questioned him. Prominent among them is Derek Walcott, a Nobel laureate and Caribbean poet who criticized his 'chronic dissipatedness' and called him 'V. S. Nightfall'. Salman Rushdie had condemned his work *The Enigma of Arrival* for being devoid either of passion or love. Paul Theroux for whom Naipaul was a companion and a mentor denounced him and all his works as *Sir Vidya's Shadow*. Girish Karnad lashed against him for his views on India. There was resentment in India against the trilogy. Nizzim Ezekiel penned an essay refuting the assumptions of Naipaul. The leitmotif of Ezekiel's long review was "rubbish, Mr Naipaul."

## Misogynist

Naipaul nursed an irrational disdain for women in literature. *Pride and Prejudice* and *Sense and Sensibility* have earned a respectable space for Jane Austen. Here is a comment on her by Naipaul. "I read a piece of writing and, within a paragraph or two, I know whether it is by a woman or not," he told one interviewer. "I think they are unequal to me." Women were narrow and overly sentimental, he declared. Jane Austen, especially, did not come up to snuff in his grudging scale of assessment. He developed very few women characters. One notable exception is his interview with Mallika, the wife of Dalit panther poet Namdeo Dhasalis. He also had long conversation with Arati, wife of physicist Dipanjan. No reference was made to Arati.

Elsewhere he explained that Indian women wear a colored dot on their foreheads to say "my head is empty." Such in intensity is his misogyny.

## Curtain Falls

Naipaul, a long term Londoner knighted in 1989 spent his last years in poor health in the English countryside, Wiltshire with his second wife, Lady Nadira Naipaul a former Pakistani media person. She said, "He was a giant in all that he achieved and he died surrounded by those he loved having lived a life which was full of wonderful creativity and endeavor."



# LATA ENTHRALLS IN 'ASHRUDHARA'

As part of the Lit Fest conducted by Smita Parekh, Kalashree Guru Lata Surendra, presented her latest production 'ASHRUDHARA' - Tears of Flowing Water, at the Dublin Square of Phoenix Market City in Kurla. Rendered in the Bharata Natyam style by Lata and her disciples, Ashrudhara was noteworthy for its thematic quality and artistic excellence.

Ashrudhara is a visual elegy on the tears of flowing water. Using the potency of Bharata Natyam Lata Surendra has gathered the saga of flowing water. Although she has used the sacred river Mother Ganga as the running thread, as she puts it - 'the saga of the river is not isolated to her alone - it is the lament of the rivers of the world seeking our attention!'

The ballet commences with the voice of Mother Ganga reaching out to

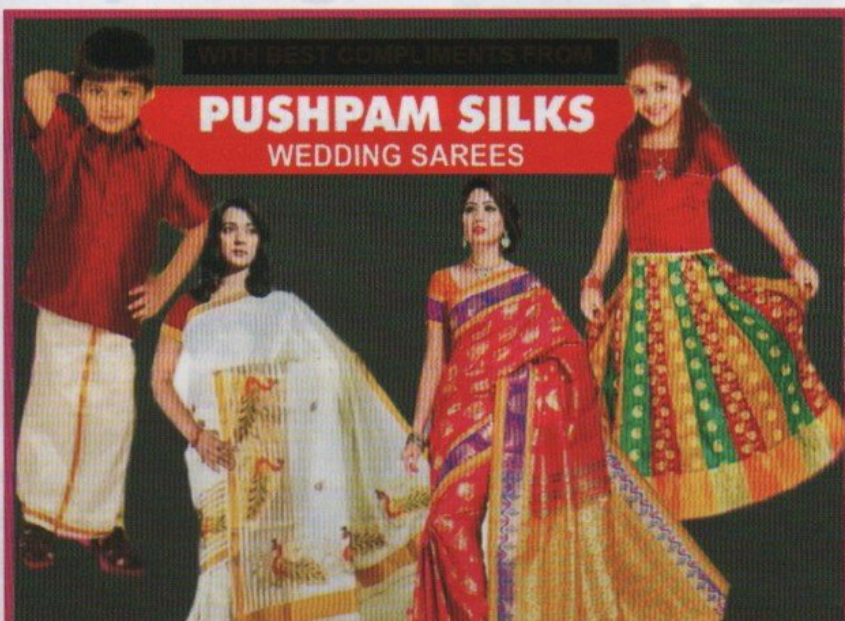


the audience and recounting the layers of her descent from Heaven. We all

know her as a 'stream of cloud and light that descended on Meru Mountain to accord salvation to sixty thousand sons of sagara' but her rage and reluctance to leave the encushioning heavens, her misuse by humans and her entreaty to bestow unto her a 'heaven on Earth' was brought out very evocatively by the consummate artist Lata Surendra. She highlighted how Ganga came to be known as 'Bhagawad-Padi or Vishnu-Padi' in Kruta Yoga as she emanated from the kamandalam (a spout shaped vessel), when Lord Brahma washed the feet of Vamanadeva (The dwarf Brahmin incarnation of Lord Vishnu) in Kruta Yuga. Having directly touched that Lotus Feet of Sri Vishnu which was reddish in Colour like the 'filament of Lotus...' Ganga thus gathered the Lord's pristine essence to become the allayer of the sins of the world.

Skillful Saccharin had Lata describe the reluctance and rage of the sacred river in having to leave the cradling heavens, to allay the heat ensuing from the meditation of Bhagirathi. Very interesting it was to gather Ganga as she came to be known as 'Janhavi'. The fury of the celestial river as she flooded the ashram of Maharishi Jelu had the enraged Sage drinking her up and it was only when Lord Brahma placated him by saying that she would be known as his daughter 'Janhavi' did he release her through his ears! The highlight in the entire layering of the river's descent was the unique manner Lata depicted the tempering of the river's anger by Lord Shiva with his cajoling and masculine energy until she descended unto the earth.... so near and yet so far from her beloved Lord in this causal world. From the heaven to the mortal world and her ravaging by humans was brought out through poetry and interludes of skillfully choreographed musical interludes. ! Each drop of tear she shed - her tears in flowing water urged mankind to awaken to the vital aspect of the water-cycle and life-cycle not at all mutually exclusive of one another. The momentum that the seasoned artist created cohesively sought its conclusion in the line 'Gather the salt in the tears of flowing water and give unto me 'a heaven on earth'.

- Vijay Shanker



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## Malayalee organisations give up Onam celebrations

■ In view of the horrendous floods in Kerala and the misery it brought to the people and the state, most of the Malayalee organisations or bodies controlled by Malayalis have decided to give Onam celebrations a slip. They in turn decided to donate the funds set aside for celebrations to the Chief Minister's Disaster Fund so that the victims would get some solace.

### Mulund Kerala Samajam

Mulund Kerala Samajam decided to cancel their Onam celebrations of this year and to donate Rs 2 lakh, the funds raised for this purpose to the Chief Minister's Disaster Fund.

### Mulund Bhakta Sangham

Members of Mulund Bhakta Sangham donated Rs 5 lakh to Chief Minister's Relief Fund.

### Kerala Samiti, Vartak Nagar

Vartak Nagar Kerala Samiti cancelled their Onam celebrations of this year in view of the disastrous floods of Kerala and the funds set aside for Onam celebrations and relief materials collected from the public were sent to



Fund raising committee meeting held at Nair Service Society, Mulund

Kerala. They continue to collect funds for the flood relief.

### SNMS fund raising exceeded 25 lakh

The funds gathered by Sri Narayana

Mandira Samiti towards relief exceeded Rs 25 lakh. The Samiti planned to collect Rs 10 lakh as their first instalment but the enthusiasm of the members made it more than twice the intended target. This amount will be handed over to Chief Minister soon.



SNMS had already given Rs 2 lakh as first instalment. The youth wing of SNMS is collecting recommended relief materials with full enthusiasm and the collected materials would be despatched soon.

### Orthodox Sabha Bombay Diocese donates 10 lakh

Orthodox Sabha Bombay Diocese donates 10 lakh as its first instalment for relief activities of the victims of floods in Kerala. This amount will be sent to the Relief Fund of Cardinal. Their youth wing collected other relief materials such as rice, daal, sugar, biscuit, new clothes for women and children, soaps, phenol, liquid soap, sanitary napkin, candles, matches etc. These items are already despatched to relief camps in Kerala.

### Maharashtra Malayalee Association, Khandeshwar

Maharashtra Malayalee Association, Khandeshwar handed over the relief materials such as rice, daal, sugar, biscuit, new clothes for women and children, soaps, phenol, liquid soap, sanitary napkin, candles, matches etc, to officials of NORKA for despatch to Kerala.

### Eden Estate Parivar Kamothe

Eden Estate Parivar Kamothe will donate Rs. 60000 collected to celebrate Onam this year to the Chief Minister's Disaster Fund.

### Ghansoli Malayalee Samajam

Ghansoli Malayalee Samajam decided to cancel this year's Onam celebrations and to donate Rs. 2 lakh to the Chief Minister's Disaster Fund.

### World Malayalee Council gives Rs 10 lakh

Mumbai Province of World Malayalee Council collected Rs 10 lakh and handed over to Chief Minister in Kerala. Mumbai WMC General Secretary M K Navaz handed over the money in Thiruvananthapuram. It was their first instalment, he said.

### Kannur Friends, Panvel

Kannur Friends Cultural Association, Panvel collected Rs 1 lakh. The amount will be sent to Kerala soon.



Donation of Rs 15 lakhs handed over to CM by Perumattam Radhakrishnan (Samastha Nair Samajam-Kerala), Vijayakumar, Prakash Padikkal and Adv Prema Menon are also seen.



Funds mobilised from Maharashtra with support of Jithendra Awhad. Upendra Menon and others along with CM Pinarayi Vijayan and Transport Minister A K Saseendran.



SNMS handed over a cheque of Rs 2 lakh, its first instalment of financial aid, to CPM leader M A Baby meant for the Chief Minister's Disaster Relief Fund.





Lion Kumaran Nair handing over cheque of Rs 23 lakhs to CM as first instalment towards flood relief fund.



Fund raising for Kerala flood victims at Dadar railway station. World famous documentary director Anand Patwardhan campaigning for the Kerala relief fund at Dadar.



Fund raising campaign on Onam day at Vasai (W).



Fund raising campaign at Nerul Railway Station

## Santacruz Malayalee Samajam

Santacruz Malayalee Samajam has decided to donate Rs. 1.5 lakh to the Chief Minister's Disaster Fund.

## Wagle Estate Malayalee Association

Wagle Estate Malayalee Association donated Rs 2 lakh to the Chief Minister's Disaster Fund, as its first instalment.

## Kanjurmarg West Kairali Samajam donates Rs 50000

Kanjurmarg West Kairali Samajam donated Rs 50000 as its first instalment to the Chief Minister's Disaster Fund. They also despatched essential items to Kerala in a ship belonging to Coast Guard.

## Kodungallur Collective

Kodungallur Collective sent Rs 75000 for relief work. President M K Navas sent Rs. 20 lakh from his Sea Saga Group besides two trucks carrying relief materials. Further, they provided food and other materials.

## Yuva 16 Nerul

Yuva 16 Nerul, a sports group of youngmen, despatched food and clothes to victims of Kerala floods. Some of officials of the group accompanied the truck going to Kuttanad. They also handed over Rs 2.5 lakh collected from public to CM's Disaster Fund.

## Nerul Nair Samajam

Nerul Nair Seva Samajam decided to cancel this year's Onam celebrations and also donate Rs 5 lakhs to the Chief Minister's Disaster Fund.

## East Kalyan Kerala Samajam

East Kalyan Kerala Samajam cancelled its Onam celebrations of this year and despatched relief materials collected from public. Kalyan Bhajan Samajam, Nair Welfare Association Kalyan West, SNDP Kalyan West and Kannur Welfare Association collaborated with it in collecting the materials.



## Bassein Kerala Samajam

Bassein Kerala Samajam has sent medicines worth 12 lakhs to Kerala for the victims. Volunteers including nursing staff of Cardinal Hospital, students of Biomedicine did the packing under the supervision of Dr Veena Varier. The medicines reached those camps where doctors from Mumbai are working.

## Adarsha Vidyalaya gives Rs 10 lakh to Disaster Fund

Adarsha Vidyalaya, Chembur, has sent Rs.10 lakh for flood affected people of Kerala Relief Fund and shipping large quantities of rice, biscuits, bottles [water], etc.. The school is centre for flood relief materials.



Relief materials being collected by Bassein Kerala Samajam

## Borivali Malayalee Samajam

Borivali Malayalee Samajam collected goods worth more than Rs.10 Lakhs and transported to Kerala in two trucks. Materials were collected from the members of the public at METRO Borivali East and VK Krishna Menon School. BMS is striving to collect Rs.10 lakhs to be handed over to the Chief Minister's Disaster Relief Fund.



Borivali Malayalee Samajam members with the truck carrying the relief materials.

## Students of Vivek College

A few students of Vivek College of Goregaon followed a truck carrying relief materials weighing about eight tons collected by Indian Development Foundation and NSS, to Kerala. They reached Kerala by train before the truck and distributed the items to the deserving.

## Contributions from Maharashtra to Relief Fund

Chief Minister of Maharashtra Devendra Fadnavis asked people of his state to donate generously towards relief work in Kerala. It is heartening to note that the people accepted his request and acted promptly.

■ The loss incurring Maharashtra State Transport Corporation and its employees contributed Rs 10 crore and handed over to CM Fadnavis.

■ Shiv Sena MLA and minister Eknath Shinde sent 5 truck load of relief materials to Kerala. He and his son Dr Shrikant Shinde along with 30 doctors went to Kerala to participate in relief work.



Fund raising campaign at Ulhasnagar Railway Station





Maharashtra Water resources and Health education minister Girish Mahajan was felicitated for his services as he personally took a Medical team of 100 to treat flood affected people of Kerala. He also used his good offices to procure huge water pumps from Kirloskar company and pipes from Jain irrigation company to help remove logged Water from low lying area.



Collection drive at Kamothe, Navi Mumbai



Relief material collected for the victims of the Kerala Flood by Bombay Keeraleeya Samaj (Matunga).

■ Amitabh Bachchan donated Rs 25 lakh, Sharuk Khan Rs 21 lakh, actress Jacqueline Fernandes Rs 5 lakh.

■ Food and Administration Dept sent their third instalment of medicine. Mumbai doctors treated more than 3000 victims in Kerala.

■ Shirdi Saibaba Temple Trust, Ahmednagar will give Rs 5 crore and Pandarpur Vittal Mandir Rs 25 lakh.

■ Union Minister Ramdas Athavale donates his two months salary.

■ Vartak Nagar St Thomas Church sent 7 tons of essential materials to Kerala.

■ Ulhasnagar Nair Service Society will donate Rs 1 lakh besides cancelling their Onam celebrations this year. They sent a truckload of relief materials.

■ Ulhasnagar Educational and Welfare Society donated Rs 1 lakh to CM's relief fund.

■ Panvel Nair Samajam decided to donate Rs 5 lakh to the relief fund of Chief Minister. They also decided to cancel Onam celebrations of this year.

■ Mohane Ayyappa Seva Sangham donated Rs 1 lakh collected from their members to CM's relief fund.

■ YMCA, Dombivli donated Rs 1 lakh.

■ Nerul New Bombay Keraleeya Samajam contributed Rs 5 lakh to CM's Relief Fund.

■ Guruvayurappan Bhagavatha Seva Trust of Kidkali Riverwood Park, Thane sent Rs 51000 to Manorama's Relief Fund.

■ Bhandup Keraleeya Samajam donated Rs 7 lakh.

■ Keraleeya Cultural Society collected 50 tons relief materials and sent by railway.

■ Mumbai Traffic Women's Wing collected Rs 70000 to CM's Relief Fund. They collected this amount in a single day, by penalising people violating traffic rules. Their mode of collection was to tie a rakhi on the wrist of the defaulter and then ask him to contribute to relief fund.

■ Investor in Indian Stock Market and owner of the well known chain store D-Mart Radhakrishnan Ramani donated Rs 10 crore to Kerala CM's relief fund.

### PCMC donates one salary

Councillors of Pune Chinchwad Municipal Corporation donate their one month's salary to the Chief Minister's Disaster Fund. This decision was taken by the general body meeting. The resolution to this effect was moved by councillor Babu Nair. The corporation has 133 councillors. Their monthly salary is Rs 15000. This would amount to Rs 1995000.



## EPCIL give Rs. 10.2 Lakhs

■ Indian Personnel Export Promotion Council, Mumbai the association of Govt. authorised Overseas Recruitments Consultants has donated Rs. 10.2 Lakhs to the Chief Minister's Distress Relief Fund for Kerala flood victims. The cheque was handed over by General Secretary Dr. Sureshkumar Madhusudhanan to Shri. Pinarayi Vijayan, Chief Minister of Kerala at his office on Aug 27, 2018. Mr. E.P. Jayarajan, Minister of Industry, Govt. of India, Mr. C.H. Abdul Rehman, President of the Council were also present during the occasion.

The amount has been collected from the members of the association. General Secretary Dr. Sureshkumar Madhusudhanan said that the fraternity would join the grief of the state by offering this amount as a means of helping hand towards the people of Kerala during their distress due to the flood which lasted for two weeks and expressed the gratitude towards the members for their generosity who contributed for the noble cause, which



Dr. Sureshkumar Madhusudhanan General Secretary and Abdul Rehman C H, President of Indian Personnel Export Promotion Council handing over the cheque to Pinarayi Vijayan, CM of Kerala. Also seen E. P. Jayarajan, Industry Minister, Govt of Kerala, K T Moidunny, Managing Committee Member of IPEPCIL

will be a great help in the relief and rehabilitation efforts towards those

affected by the natural calamity.



The department of Mass Media, Jai Hind College, Churchgate, conducted a drive to collect relief funds and supplies for the victims of the recent floods in Kerala. It started as an initiative by 4 students, led by the Head of Department, Dr. S. Varalakshmi, soon expanded to over 250 students. 15 cartons worth of supplies were collected, over a span of 3 days, which included garments, utensils, toiletries, medicines, sanitary napkins and diapers.



Akbar Group Chairman K.V. Abdul Nazar handing over Cheque of Rs. 1 Crore to Chief Minister Pinarayi Vijayan towards Chief Minister's Distress Relief Fund to help the recent flood affected people of Kerala at Trivandrum.



# SIES College students help Kerala flood victims.

■ The students and staff of the SIES College of Arts, Science & Commerce, Sion along with the college Past Students' Association started a fund raising drive to help the people who were affected due to devastating floods in Kerala. The materials collected by the students and staff along with ex students consists of provisions like rice, dals, dresses, biscuits, blankets, bedsheets, medicines and other house hold items. The materials were dispatched in three batches by train along with the students of the college who were given the task of distributing them personally with the help of their friends and relatives in Kerala to needy and deserving people.

- K.A.Viswanathan



SIES students with the relief materials.

## Sanghvi Ayyappa Temple, Pune

The Onam celebrations scheduled to be held on September 9 in Ayyappa Temple premises have been abandoned. The funds collected for the flood victims will be handed over to the Chief Minister of Kerala.

## Vadgaon Souhruda Samajam, Pune

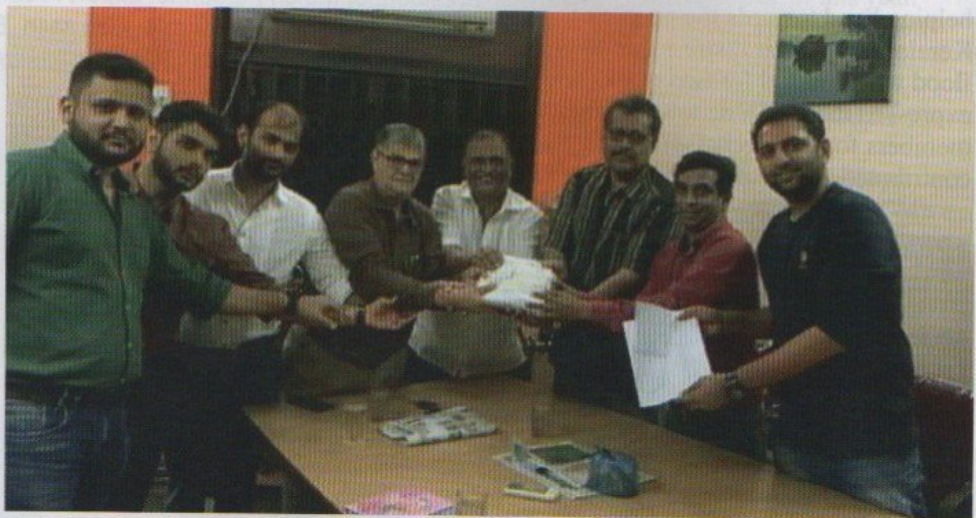
The Samajam sources stated that the celebrations are abandoned and money collected for celebrations and also collected from people for relief work would be handed over to the Chief Minister's Disaster Fund.

## Pimpri Chinchwad Kerala Jama Atul Muslimeen

Pimpri Chinchwad Jama Atul Muslimeen sent a truckload of materials such as water, clothes, medicines, food items, cleaning materials, buckets etc weighing about eight tons to Kerala for distribution among the flood victims.

## Keralite organisations join Kerala Relief

Keralite organisations such as Sangli Cultural Association, Muthappan Seva Sangh, Kirki Orthodox Church, Golden Melodies Group et al jointly collected water bottles, clothes, medicines, cleaning materials, buckets etc and sent one truck load to Kerala for distribution.



Textile traders of Mumbai handing over the cheque collected by their members towards the flood relief fund to Bombay Keraleeya Samaj's Jt. Secretary Premrajan Nambiar and Treasurer Suresh Babu.



Fund raising campaign by Sanpada Malayalee Samajam



# Collector confiscates the relief materials sent to Seva Bharati, Wide spread protests against action

■ Ernakulam collector confiscated the relief materials sent from Maharashtra for distribution among the victims. The consignment consisting of rice, green vegetables was sent to Seva Bharati. It was sent by Hindu Seva Samiti of Maharashtra and Pillai's Institute of Arts and Commerce. There were documents to prove the identity of the consignee and consigner.

The consignment of rice, green vegetables, study materials and vessels was worth Rs. 60 Lakh. Collector then ordered to shift the materials to the godowns of the State government. The materials were unloaded at Chalakkudi and Ernakulam.

Pillai's Institute sent the materials collected by its employees and students who followed the materials in train. Though they produced the documents showing that the materials were meant for Seva Bharati, Collector ignored them. Though the college officials tried to contact the Collector, he refused to pick the call. Seva Bharati is receiving

the relief materials from various corners of the country. They are meant for areas where the relief operations by the government did not reach and the volunteers themselves were taking the

items. It is alleged that the Collector resorted this action under the pressure from the government which wanted to prevent Seva Bharati from doing this service.



1<sup>st</sup> Truck with relief material collected for Kerala flood victims by Bharat Bharati Mumbai heading for Kerala



Volunteers meet at the end of 17 days long relief operations conducted at Kerala House Vashi, Navi Mumbai





Judges Rajeev Karalman, Babu Mandoor and P Raman, Ashish Abraham, B Venugopal -MD LIC, Sridhanya, Dr Oommen David and Premlal with the winners.

## Poem Recitation Contest

■ In the recent poem recitation contest conducted by Aamchi Mumbai, Shaymlal won the Mayilpeeli Award while Ashwati Mohan secured the second place. The third and fourth places were won respectively by Archana Nair and Vishnu Bhattathiri.

The judges of the Poem Recitation Contest were P Raman, Babu Mandoor and Rajeev Karalman. Neeti Nair was the presenter. Anil Poduval and Siddharth gave instrumental support to the contestants.

LIC Managing Director B Venugopal and film actress and television presenter Sridhanya were guests of honour. Dr Oommen David, Sudhishkumar, Mohan Nair, Bindu Prasad, Dr Sajiv Nair, Tara Varma, Bala Kurup, Biju Raman, Paul Parappilly, Adv Prema Menon, Adv Padma Divakaran, Unni, Rajan Nair, Murali Mattummal, Girish, Dimple, Reena Santhosh, E P Vasu, Ajaykumar, Jeevanraj, C P Krishnakumar, T R Chandran, U N Gopi Nair, Sudhakaran et al were present. Ashish Abraham co-ordinated the event.

## Malayalakatotsavam



Leading Malayalam film director and Chairman of Sahitya Academy Kamal being felicitated at Malayalakatotsavam organized by Malayala Bhasha Pracharana Sangam at the premises of Holy Angel's School & Jr. College, Dr. Oommen David and President of MBPS Reena Santosh did the honors. Paul Parappilly also seen.

## AGM of SNMS

■ The 54<sup>th</sup> AGM of Sree Narayana Mandira Samiti was held on August 12 at Sree Narayana Hall, Chembur. The annual report submitted to the AGM pointed out the enormous progress achieved by the Samiti during 2017-18. The development work started with the construction of the Junior College building for which the Samiti received requisite permission from the authorities. The only Malayalee organisation conducting training courses to prepare young men for the civil service examination in Mumbai is SNMS, according to President N Sasidharan. The record success of the institution

in the various examination is worth mentioning, he said. The Samiti translated the works of Gurudev into various Indian languages and published 12 volumes so far. It also conducted several seminars highlighting the teachings of Gurudev.

The Samiti organised pilgrim trips to Haridwar and expanded the Ashram activities. Various scholarships in the names of founding fathers of the Samiti, worth Rs 4 lakh were instituted. Seminar on health and law to make the public conscious were also carried out. The participation of the youth and ladies wings was praiseworthy. It also helped the members by funding their basic

needs and providing employment and educational support. The proposed school at Tarapur is in the developing stage. A Balavedi was also started to inculcate moral values among the children and to turn them to model citizens.

Three Guru Centres were started in Kamothe, Ulwe and Panvel. With this, the 16000 membership strong Samiti runs 23 Guru Centres and 41 units. Soon the Samiti would start more educational institutions, community halls, Old Age Homes, and Shishu Bhavan at various regions of the country, said Vice Chairman N Mohandas.





## War widows, India's only Woman Commando trainer honoured

■ With the recitation of "Sarva Dharma" prayer followed by the singing of the full five stanzas of Indian National Anthem by 72 Shanmukhananda music school students, the 72nd independence day celebration was held at the Shanmukhananda hall, Mumbai on August 15.

The highlights of the programme included honouring of six war widows and mother of a martyr from Maharashtra and also felicitating the first and only woman Commando trainer. These seven are the wives and mother of the army soldiers who had laid down their lives in the year 2017 while fighting for the nation. Each one of them were presented with a cheque of Rs. Two lakhs in addition to mementos worth Rs. 50,000/- by the Sabha who are jointly

organizing this event along with the Indian Army. Brigadier Medical Pradeep Kumar Hasija of M & G area and Col. Neelam Chhabra presented the awards.

Dr. Seema Rao, also known as "India's Wonder Woman" and India's first and the only Commando trainer who has trained more than 15,000 commandos from every elite Indian force including NSG Black Cats, Air force GARUD, ITBP, BSF, Navy MARCOS marine commandos besides training 15 state and city police force for nearly two decades without receiving any compensation was presented with Sri Shanmukha Shaurya Ratna award along with a gold coated medallion, a gold polished bronze lamp and a citation. She is a pioneer in "close quarter battle" and the "art of fighting in

tight proximity". Rao is a 7th degree Black belt in military martial arts and one of a handful of instructors in the world authorised to teach Bruce Lee's art of Jeet Kune Do. She is a Ph.d in Martial science and MD in Medicine, MBA in crisis Management from UK.

"The Sabha has been in the forefront of manifesting the gratitude to armed forces this manner" said Dr. V. Shankar, president of the Sabha. In 2017, the Sabha had honoured 25 wounded soldiers and six wives of soldiers who laid down their lives in the year 2016, he said. The honouring the war widows is the small beginning. One human life is heavier than earth. The civilian society should care for the war heroes family. We are doing our bit and others should follow, Shankar said.

- K.A. Viswanathan



Dr. Oommen David director of Holy Angel's School & Jr. College light the lamp on the occasion of the grand finale of Kaikotikali and Pookkalam competition organized by Mathrubhumi daily at Matunga, Mumbai.

## Sri Narayanaguru Jayanti celebrations abandoned

Sri Narayanaguru Samiti, Pune decided to give up the scheduled Chataya Dinam Celebrations to be held in Mamurdi Gurudeva Temple in Dehu Road. However the pooja rituals will be done. The Samiti handed over Rs.3 lakh as their first instalment to the Chief Minister's Disaster Fund for relief activities.

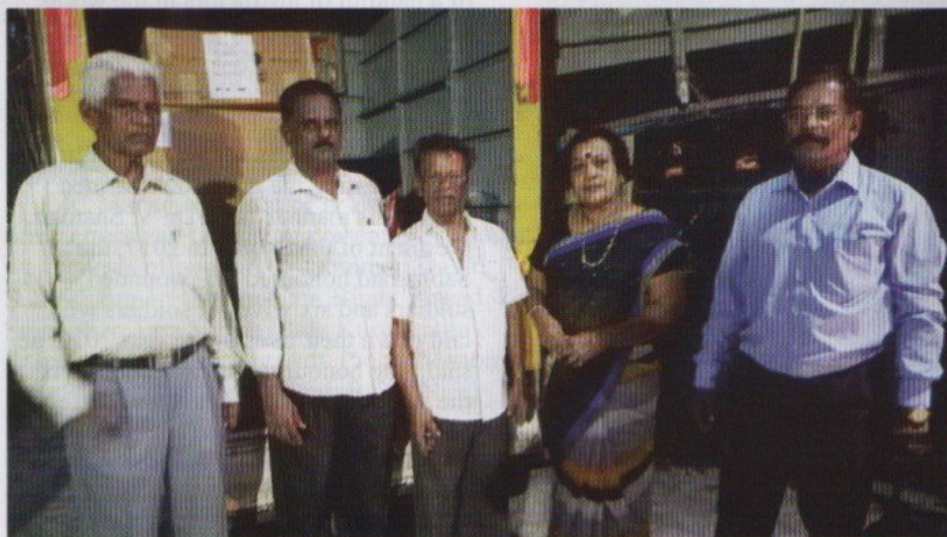
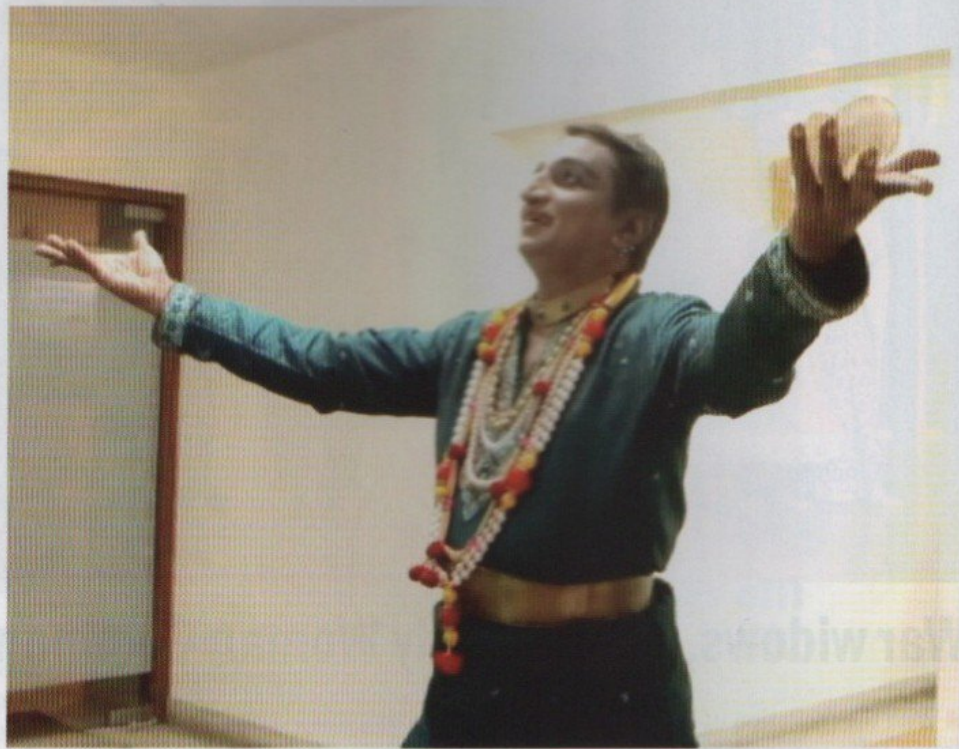
## Nigadi Malayali Samajam

Nigadi Malayali Samajam decided to give up their plan to celebrate Onam this year and to donate the funds set aside to the Chief Minister's Disaster Fund. The recommended relief materials collected by the members from the public have already been sent to various relief camps in Kerala.



## An evening of classical dance and poetry

■ Abhiruchi Group presented an evening of classical dance and poetry at the Dosti Acres Society, premises, Wadala on August 2nd in the presence of a select gathering. Noted Kuchipudi and Kathakali exponent Guru Vijay Shanker performed an invocatory dance, followed with subtle and powerful expressions and movements based on poems recited by poetess Roseline Kurian. Roseline has already published four book of poems and she writes beautiful and lyrical poems concerning life and nature that can be recreated in the dance format. Dev provided the rhythmic support. The performance was well appreciated.



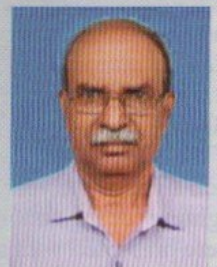
True India Information and Guidance Society in association with Bombay Keraleeya Samaj, Malad sent across relief material to Kerala.



Holy Angels High School and Junior College won the award instituted by Private Unaided School Management Association (PUSMA) for securing 100% success rate in SSC and HSC examinations. Holy Angels School director Dr David Oommen received the award.

## New Managing Committee

■ The 34th Annual General Body Meeting of New Bombay Keraleeya Samaj, Nerul has elected its New Managing Committee for 2018-'19.



**K T Nair**  
(President)

K T Nair (President), S.Kumar, Mrs Rugmani Sagar (Vice President), Anil Prakash Nair (General Secretary), Anil Kumar T K, Ratheesh Babu, Mrs Siva J Nair (Joint Secretaries), Jyothishmayan (Treasurer), Ashok Kumar D (Jt. Treasurer) and other 21 Managing Committee members.



**Anil Prakash Nair**  
(General Secretary)



**Jyothishmayan**  
(Treasurer)





## When you conspire to do something good, the universe conspires to help you succeed.'

■ Several lakhs of people have been affected by the floods that washed Kerala this year. The waters have receded but families have lost their loved ones, livelihoods and a lot more is at stake as they struggle to go back to their lives.

On Sunday, August 26, 2018, a small team of good-willed people -- young and old -- set forth from Mumbai by Netravati Express to do their bit to help rebuild Kerala.

With over 5 tonnes of relief material collected from different parts of Mumbai including groceries, clothing, essentials and sanitary napkins among others, the team had a huge task at hand -- to safely distribute them all to the affected families door to door.

Over the next five days, the team of 13 -- Vinod Bhaskaran IRS, Rajan V Nair, Subin Sethu, Athira Ashokan, Sharat Panikar, Subin Sunilraj, Kiran Das, Rohan, Shaji Kayaratuthodi, Suresh Rameshwar, Shaktidharan Nair, Subin Bhaskaran, Manilal and Liju -- headed by Sunilraj, General Secretary, Nanma Charitable Foundation worked relentlessly and reached out to over 600 families in Kerala.

The team travelled by foot and boat to flood-affected villages of Vallor, Anthikad, Kanjani, Chirakkal, Manaloor, Chalakudi, Meloor, Poolani, Adichili, Pushpagiri, Kunnampalli, Koratti, Atta Padam, Muringoor, Devine Nagar, Chunakkara Colony and Parakootam.

While the relief may last them only a few days, every helping hand, every kind word gave them hope that they are not alone in this struggle.



Nanma team visiting an affected Kerala Village



Distributing relief material



# Kerala resides in the heart of Mumbai also....

■ This is evident by the initiative taken by Dr. Tejas Upasani, the Managing Director of Upasani Super Specialty Hospital in Mulund, to send a team of doctors and nurses, along with the necessary medicines that were distributed free of cost to the flood affected people.

The team, led by the CEO Mr. M. Suresh, also a Malayalee from Kozhikode left for Kerala on 26<sup>th</sup> August and started the medical camp on 27<sup>th</sup> August.

The team with the help of Manju Warriar Foundation earmarked the location of Pattanamthitta District in Kerala.

The camps were conducted at Kareekavil, Chirakkal, Kadakkad, Thumpaman, Cheruko, Parumala etc.

The team of seven doctors and six paramedical staff were camped at Adoor, a taluka in the Pattanamthitta District.

The team untiringly conducted tests for Blood Pressure, Sugar, Skin Diseases, Breathing problems etc which had aggravated due to the prevailing conditions that had arisen due to floods.

The team overcame the challenge of treating all patients without taking the much needed breaks, as they wanted to treat as many patients as possible due to enormous number of people infected. The most pitiful and challenging part was to provide medicines to patients suffering from Diabetes, BP as they had been unable to take their regular medicines that were washed away by floods.

The timely dispatch and distribution had brought relief to many patients who couldn't be more thankful for the support provided by the hospital staff.

Manju Warriar visited the camp and commended the team for the noble effort taken. She interacted with the Hospital staff and thanked each one personally and was also busy in interacting with the patients and understanding their problems. She later interacted with the team again and gave her feedback and review.

Dr. Tejas Upasani, in spite of his busy schedule, flew down to Kerala and visited the camps and stayed with the team and instructed that each patient should be taken care of with a commitment to the society.

Dr. Tejas after reviewing the



Dr. Tejas Upasani and M Suresh handing over the cheque to Minister Mathew T Thomas.



Manju Warriar and others at the relief camp



situation took an immediate decision to donate Rs. 2 lakhs to the CM Distress Relief fund and along with the CEO Mr. M. Suresh handed over the cheque to Kerala's Water Resources Minister Mr. Mathew T Thomas.

After the five day camp in Kerala, the team returned on 3rd August with a sense of satisfaction of serving the

fellow citizens.

When asked Dr. Tejas about the initiative he just said "Its not about Kerala, its about fellow human beings. Me and my team will always stand strong and be always there to send my team to any part of the country, if the need ever arises and god willing I have the resources to do so".



## Seva Bharati creates history, rescues 75,600 flood-hit in Kerala

In its legendary rescue operation perhaps in the first time in the world history, the RSS social service organisation 'Seva Bharati' saved the lives of 75,600 flood-hit people all over Kerala, since July 18.

Two Seva Bharati activists had to sacrifice their lives and another 40 seriously hurt in their attempt to save the drowning people when the Government machinery was defunct in the initial days of deluge, Seva Bharati Kerala President Dr. K. Presanna Murthy told a press conference.

During the crisis days, more than 350 boats, 75 ambulances, 600 vehicles were plying criss-cross with 14,100 Swayamsevakas in Kakhi shorts.

About 298 relief camps were opened to house the flood-hit people and a medical team consisting of 650 health workers had also been deputed to ensure timely medical assistance to flood victims and control the spread of epidemics.

The latest challenge taken up by Seva Bharati is the massive cleaning operation in flood-hit areas, which include houses, schools, hospitals, wells, and other public buildings.

In another hectic cleaning effort, two lakh volunteers were deployed in every nook and corner of Kerala to carry

out a cleaning operation within a day on September 1.

Seva Bharati also collected 2155 tonne food grains, clothes and household utensils to be distributed among the flood victims. More than 300 collection centres were opened in various districts to collect relief materials, which is being distributed to 1,05,000 families.

About 27,600 houses, 210 worship places, including churches, 400 hospitals, several schools, thousands of wells and other institutions were also cleaned with the involvement of 1,20,000 Seva Bharati activists.

In the second phase of rehabilitation, medical camps, family councilings are being organised in many districts.

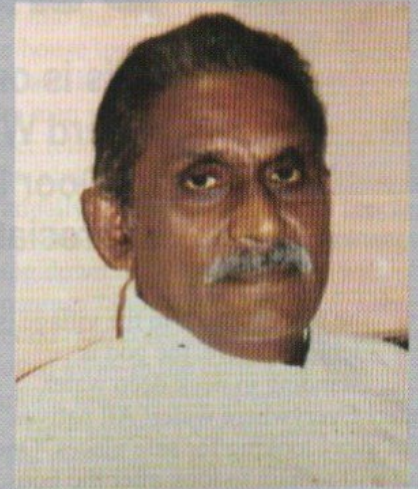
In the third phase, Seva Bharati is also planning to conduct a comprehensive survey in flood-hit areas to assess the loss as part of ensuring further financial aid in rehabilitation process.

Seva Bharati lost their two activists Vishal (23) of Thiruvalla in Pathanamthitta district and Midhun (24) of Elamkunnappuzha in Ernakulam district during the rescue operations. The press conference was also attended by RSS State Seva Pramukh GV Girish, Seva Bharati State Organising Secretary UN Haridas, State Secretary D Vijayan.



Prakash Padikkal along with Vijaya Kumar and Adv. Prema Menon met Trichur Collector Anupama and discussed about the support for rebuilding Kerala. They had collected about 36 tons of relief materials from Mumbai and personally supervised the distribution.

## T K Baburajan is no more



The cultural activist of Mumbai T K Baburajan (83) is no more. He was personnel Manager with Otis Elevator. He was associated with the Mumbai Malayalam Theatre during its early period. He had also produced a number of Malayalam films such as *Brusht*, *Ottakam*, *Darboli* etc. He was also associated with the progressive movement of Malayalees in Mumbai.

He was a founder member of Keraleeya Kendra Sanghatana, patron of Sree Narayana Mandira Samiti, former President of Sri Narayana Guru Bank, Secretary of Bombay Nataka Vadi, member of governing body of Bombay Keraleeya Samajam, former Secretary of Rationalist Society of Maharashtra, founder member of Rasika Ranjini of Ghatkopar, President of Swapna Theatres, former President of Bhasha Pracharana Sangham, former Vice President of SNDP Union of Bombay-Thane region, President of Ghatkopar Malayali Samajam etc.

Baburajan hailed from the Thandiakkal House of Anthikad, Thrissur. He was staying at 202, Swapna Lok Building of Narkar Road, Pant Nagar, Ghatkopar. He was married to late Jamini and now is survived by Prasanna Jayarajan and children Dr Sajan (Dubai), Dr Seena Pravin (Britain) and Swapna Hemant (Mumbai).

Baburajan was cremated in Ghatkopar on September 4.





Thakazhi  
Sivasankara Pillai

# During the floods

This is one of the most acclaimed short stories of Jnanpith Award Winner Thakazhi Sivasankara Pillai. This was presented by Door Darshan two decades ago as a short film and was appreciated by all.

**T**he highest place in the village is temple. There, the god is standing in neck deep water. Water! Everywhere water! All natives went away looking for safe places. One man will remain to look after the house. If available, a country craft will be left with him. On the top floor of the temple, there are three rooms with 67 children. 356 men, dogs, cats, goats and some cock and hens stay there peacefully. No quarrel among them.

Chennan Parhayan is standing in water for one day and one night. He has no country craft. Three days ago his master moved to a safe place. When water started creeping in, the house top was covered with a ceiling with a bamboo mat over stalk of coconut leaves and bamboo sticks. He spent two days there expecting the water to drain. There are four or five bunches of banana there and if he moved away from the place somebody would come and steal them.

There is knee deep water on the ledge. Now two rows of palm leaves on the ceiling are under water. He called out loudly but who would hear him? His pregnant wife, four children, one cat and a dog are dependent on him. Within half a day water would flow over the top of the house, he estimated. The end of his family and of himself is nearing. The rain ceased three days ago. Somehow he breached the palm leaf cover and came out. He glanced in all directions. On the northern side, a wooden barge is moving. He howled very loudly to attract their attention. The men manoeuvring the barge understood the significance of the sound and moved towards him. By the time he got his wife, children, dog and cat through the gaps, the barge came near.

When the children were boarding the barge, somebody from the western side called, "Chennaccho... poohoi.."

He turned in that direction. "Come here, please." It was Matiyatharha Kunheppan. Chennappan dragged his wife into the barge. Using the opportunity, the cat jumped into the barge. None remembered the dog. It was wandering the western corners smelling hither and thither.

The country craft moved. It reached far away.

The dog came up. Chennan's country



is now much away. It was flying away. The dog started moaning with utmost pain. The sound appeared similar to that of a helpless man. Who is there to listen to it? It went to all four corners; it smelt in certain places.

There was a frog sitting comfortably on the house top. Seeing these unexpected developments, the dog got frightened and the frog jumped into water almost touching the nose of the dog, making a splash. Dog frightened further and moved backwards. It stared at the dancing waves of water.

The dog was searching for food and smelling here and there. A frog urinated

to its nostrils and escaped to water. The disturbed dog hissed and sneezed. It sneezed shaking its head and wiped its face with one of its forelegs.

The terrific rain restarted. The dog has no way but to bear it silently. His master must have reached Ambalapuzha by this time.

The night came. A big crocodile slowly swam near the semi-immersed house. The frightened dog hid its tail between his hind legs and barked. Crocodile swam away not listening to it.

That animal sat above the house top moaning. The hungry dog looked at the darkening sky filled with black clouds and continued moaning. Its sadness reached on all sides and the wind sympathetically carried to other places quickly. Some people guarding the houses might have expressed sympathy with the dog. Its master must be having his supper now. As per routine, he might roll out one ball of rice.

The dog moaned very loudly for a long time. Slowly the moaning reduced in sound and finally became silent. From a house on the northern side someone is reciting Ramayanam. Dog stood there as if it was listening to it. It again started moaning as much as its throat would break down.

In the deadly silence of the night the sweet recitation spread all around. Our dog stood there for a little more time. Slowly the sound of recitation merged with the wind. Nothing is audible except the sound of blowing wind and burping waves. Dog climbed over the top of the house. It was breathing heavily. It was murmuring with disappointment. A fish was jumping nearby. The dog barked at it. A frog jumped into water at another corner. The dog murmured with unease in protest.

It is now dawn. Dog started wailing with a low tone. The wailing was like a heart melting melody. The frogs stared at it. Dog intently watched the frogs



who were jumping from water and moving over the surface of water and finally dive under water.

He hopefully watched the bundles of palm leaves floating in water. The scene was totally isolated. There was no sign of any smoke from fire. He bit the flies which were drawing blood from his body. With the hind legs he frequently scratched his head to drive away the flies.

The sun shone for some time. He had a mild nap under the sun. He saw a shadow of a banana leaf moving. He got up suddenly and barked once on the house top.

The clouds covered the sun. Again darkness! The wind created some waves in the water. Dead bodies of animals were floating on the surface of water that was flowing with great hurry. They move in the water with complete freedom. They have no fear of anything. Dog watched them with covetousness and made some noise.

A small craft was hurriedly being rowed away at a considerable distance. He got up and shook his tale with hope. He keenly watched the movement of that craft. It disappeared behind some plants.

The rain started drizzling. He sat on his folded hind legs and resting the forelegs on the ground. The helplessness in his eyes was sufficient to bring tears in the eyes of any person.

The drizzling stopped. A small craft came from the northern house and stopped under a coconut tree. Our dog swung his tail and yawned. The craftsman climbed the tree and came down with a few coconuts. He sat down on the craft and pierced the coconut, drank its water and finally rowed away.

From a distant tree a crow came down and sat on the rotten dead body of a cow. The dog barked at the crow but the latter cared little and started to draw the meat until its hunger was satisfied. It then flew away.

A green bird came and sat on the leaf of a plantain tree and chirped. Dog became restless and barked. That bird too flew away. A formicary came down through the flooded water and stopped when it was prevented from flowing by the housetop. They escaped from certain death. Dog considered them as his food and licked them. He sneezed heavily and its soft face became swollen.

That afternoon two men came that way in a small craft. Dog barked expressing its gratitude. He said

something close to the human language. He was willing to get into water and jump to the craft. "See, a dog is there," one of the men said. Dog appreciating his sympathy, moaned. "Let it be there," the other man remarked. Dog opened and closed its mouth as if eating something, sounded a prayer. It was about to recite a prayer.

The craft reached long away. Dog moaned once again.

"Aiyoh..."

It was not from the craftsman. It was the dog's sound.

"Aiyoh..."

The weak and heart rendering cry dissolved in wind's sound. Again the unending sound of the waves! None looked that side. He stood in the posse till the craft vanished. As if he was bidding goodbye to the world, he climbed to the housetop. May be he was telling himself that he would never love a man again.

He licked some water and watched the birds flying high above. A water snake came running. Dog climbed to the top. The water snake entered the house through the gap which was used by Chennan and family to come out. Dog peeped through that gap. He became angry at this act and started barking. Slowly the sound mellowed. The fear of death and hunger were evident in that sound. Everyone irrespective of his language would understand that plight. It was so universal.

The night fell. Terrific storm was accompanied by heavy rain. The house top started swinging under pressure from strong waves. Dog was about to fall, losing control over its legs. A long head rose above the surface of water. It was a crocodile. The frightened dog started barking at it helplessly. The sound of cocks and hens raising their voices from the neighbourhood could be heard.

"Where is the dog barking? People of this house not shifted?" A country craft carrying hay, coconuts, banana etc came nearer.

Dog barked at the craftsmen. He raised his tail and came near the edge and continued howling. One of the men climbed on the banana tree.

"It looks like the dog will jump at it."

Dog jumped forward. The man on the banana tree got frightened and fell into the water. The second man helped him to climb back into the craft. Dog reached again the roof top and jerked it

body to get rid of water. Yet it continued barking.

The thieves had taken away the banana bunches. "We will see you now, they threatened the dog. They loaded the hay into the craft. One of them got on to the house top. The dog bit him hard on his calf and had a mouthful of human flesh. The man jumped back to the craft. The other fellow took the oar and hit the dog at its abdomen. It cried loudly and gradually the sound mellowed. The first man who was bitten by the dog was lying down inside the craft and was moaning. "Shut up, Someone..." The second man consoled him. They slowly moved away in the craft. Dog was barking towards that direction.

Time passed. Dog was still looking in the direction of the departed craft. No sign of it.

It was nearing midnight. A dead cow was floating in the water nearby. Dog saw it coming nearer. He was hesitating to come down. The carcass started to move away. He murmured. He started tearing the thatched leaves. It swung its tail and slowly started moving towards the carcass. It caught the corpse between its teeth and dragged towards the hut. Plenty of meat for a few days! It started devouring it.

"Pte..." A loud sound! Dog disappeared. The corpse just moved down and resurfaced. It started moving down.

The roar of storm, croaking of frogs and sound waves were only audible. Total silence prevailed all around. The sound of good hearted housekeeper dog was not heard. The decayed corpses were found floating and flowing in the water. Some crows were feeding on the corpses. There was no obstacle to thieves and their activities. Total emptiness!

After some time that hut collapsed and went under water. In unending water nothing was visible. That loving dog protected its master's hut till its death. Now he is gone. As if for him, the hut remained standing till he was caught by the crocodile. Now it is gone. Completely submerged in water!

Water started to recede. Chennan came swimming, looking for his dog. He found a corpse of a dog under one of the coconut trees. The waves were still moving it a bit. With his leg, he turned the corpse up and down several times. Might be his dog, he suspected. One ear is torn. The skin is totally decays, the colour cannot be ascertained. ■



# ആർ എസ് നാമൻ: ആദർശ പുരുഷൻ



അഡ്വ. എസ് ഗണേശൻ

ആയിരത്തി തൊള്ളായിരത്തി അവതുകളിൽ ഇടതുപക്ഷ അനുഭാവികളും കമ്മ്യൂണിസ്റ്റ് പ്രവർത്തകരും ചേർന്ന് തുടക്കം കുറിച്ച ഒരു സ്ഥാപനം, ആദർശത്തിന്റെ പ്രതിരൂപംപോലെ, ഇന്ന് മുംബൈയിൽ നിലകൊള്ളുന്നുണ്ട്. ചെമ്പൂരിലെ ആദർശ വിദ്യാലയമാണ് ഇന്നും ചേരികളിലെ പാവപ്പെട്ടവരുടെ വിദ്യാ

ഭ്യാസ സ്വപ്നങ്ങൾക്ക് തിളക്കം കൂട്ടുന്ന ആ സ്ഥാപനം.

ആദർശ വിദ്യാലയം എന്ന ആശയം മുതൽ അതിനോടൊപ്പം ചേർന്ന് ഇന്നും അതിന് നേതൃത്വം നൽകിപ്പോരുന്ന ഒരാളുണ്ട്. ആ വിദ്യാലയത്തോടും അതിന്റെ നാമത്തോടും താദാത്മ്യം പ്രാപിച്ച ഒരാൾ: ആർ സഹസ്രനാമൻ. 1965-ൽ ഇരുപത്തെട്ടാം വയസ്സിൽ ആദർശ വിദ്യാലയത്തിന്റെ മാതൃസ്ഥാപനമായ കേരള പീപ്പിൾസ് എജ്യൂക്കേഷൻ സൊസൈറ്റിയുടെ ജനറൽ സെക്രട്ടറിയായതുമുതൽ, ഒരു തരത്തിലല്ലെങ്കിൽ മറ്റൊരു തരത്തിൽ, നാമന്റെ മേൽവിലാസമാണ് കെ പി ഇ എസ് ആദർശ വിദ്യാലയവും. രണ്ടു പതിറ്റാണ്ടിലേറെയായി 1996 മുതൽ സൊസൈറ്റിയുടെ പ്രസിഡണ്ടായി അദ്ദേഹം തുടരുന്നു.

കഴിഞ്ഞ നൂറ്റാണ്ടിന്റെ പകുതിയോടെ കേരളത്തിൽ നിന്നും മുംബൈ നഗരത്തിലെത്തി ജീവിതം കരുപിടിപ്പിക്കുകയും ഒപ്പം സഹജീവികൾക്കായി ജീവിതത്തിന്റെ നല്ലൊരു പങ്ക് സമർപ്പിക്കുകയും ചെയ്ത ത്യാഗനിധികളായ ഒട്ടേറെ മലയാളികളെപ്പോലെ നാമനും ഇല്ലായ്മയുടെ ഒരു ഭൂതകാലത്തുനിന്നാണ് നഗരത്തിലേക്കു വരുന്നത്. പിതാവിന്റെ സമ്പന്നമായ പശ്ചാത്തലം, ബിസനസ്സ് പൊളിഞ്ഞ് തികച്ചും അരക്ഷിതമായ പിന്നീടുള്ള കഷ്ടപ്പാടിന്റെ കാലം. ഇങ്ങനെയൊക്കെയായിരുന്നു ബാല്യം. മെട്രിക്കുലേഷൻ പരീക്ഷയുടെ അവസാനത്തോടെ തന്നെ ജീവിക്കുവാനുള്ള തത്ത്വപ്പാടായി നാട്ടിൽനിന്ന് മുംബൈയ്ക്ക് പോരുമ്പോൾ ഇതിനോടകം നെഞ്ചേറ്റിക്കഴിഞ്ഞിരുന്ന മാർക്സിസ്റ്റ് തത്വശാസ്ത്രം ഒപ്പമുണ്ടായിരുന്നു. സ്വാഭാവികമായും ഇടതുപക്ഷക്കാരായ സമാന ചിന്താഗതിക്കാർക്കൊപ്പമായി നാമന്റെ മുംബൈ ജീവിതവും.

തുടക്കത്തിൽ സഹോദരന്മാർക്കൊപ്പം താമസിച്ചിരുന്ന നാമന്, സ്റ്റേനോഗ്രാഫി പഠിച്ചിരുന്നതിനാൽ, പെട്ടെന്ന് ജോലി കിട്ടി. സുന്ദർദാസ് സോമിൽ, ഇൻറർനാഷണൽ പ്രൊഡ്യൂസ് കോർപറേഷൻ എന്നിവയിലെ ജോലിക്കുശേഷം ഒരു സുഹൃത്തിന്റെ ഉടമസ്ഥതയിലുള്ള ബോംബെ എക്സ്പോർട്ട് കോർപറേഷനിൽ ജോലിക്കു ചേർന്നു. തുടർന്ന് എ സി സി, ഇയിംസ് ഫിൻലെ, ഇന്ത്യൻ ആർട്ട്സ് എമ്പോറിയം, മാർക്കറ്റിങ് ആൻറ് അഡ്മിനിസ്ട്രേഷൻ



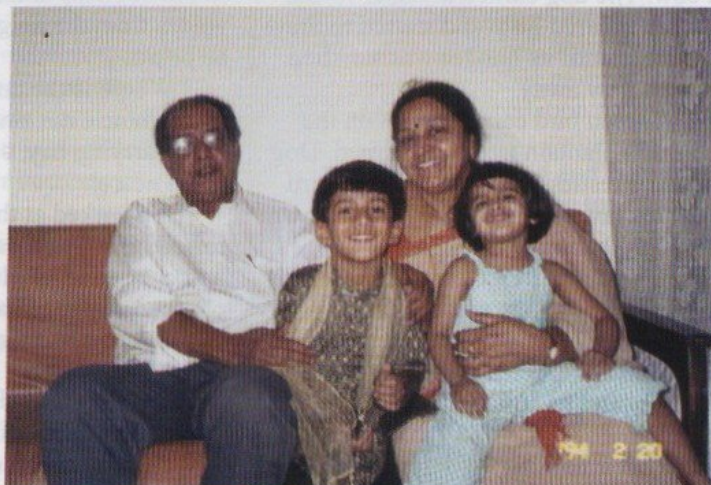
ഏജൻസി എന്നിങ്ങനെ പലയിടങ്ങളിലായി ജോലി. ഒപ്പംതന്നെ ട്രേഡ് യൂനിയൻ രംഗത്തും പാർട്ടി രംഗത്തും സജീവം. പാർട്ടിയുടെ നിരവധി നേതാക്കളുമായി അടുത്ത ബന്ധം പുലർത്താനും അവരുടെ സ്റ്റുഡിക്ലാസുകളിൽ പങ്കെടുക്കുവാനും കഴിഞ്ഞത് നാമന്റെ നേട്ടം. ഇ.എം. എസ്., എ.കെ.ജി., കെ.ദാമോദരൻ, ബി ടി രണദിവെ, രാമമൂർത്തി, എസ് എസ് മിറാജ്കർ, അഹല്യ രംഗനേക്കർ തുടങ്ങിയവരു

മായി അടുത്ത സൗഹൃദമാണ് അദ്ദേഹത്തിന് ഉണ്ടായിരുന്നത്.

1962-ൽ നാമന്റെ വിവാഹത്തിന് എ കെ ജിയും ഇ എം എസും പങ്കെടുത്തത് അദ്ദേഹത്തിന്റെ എക്കാലത്തെയും മധുരസ്മരണയാണ്.

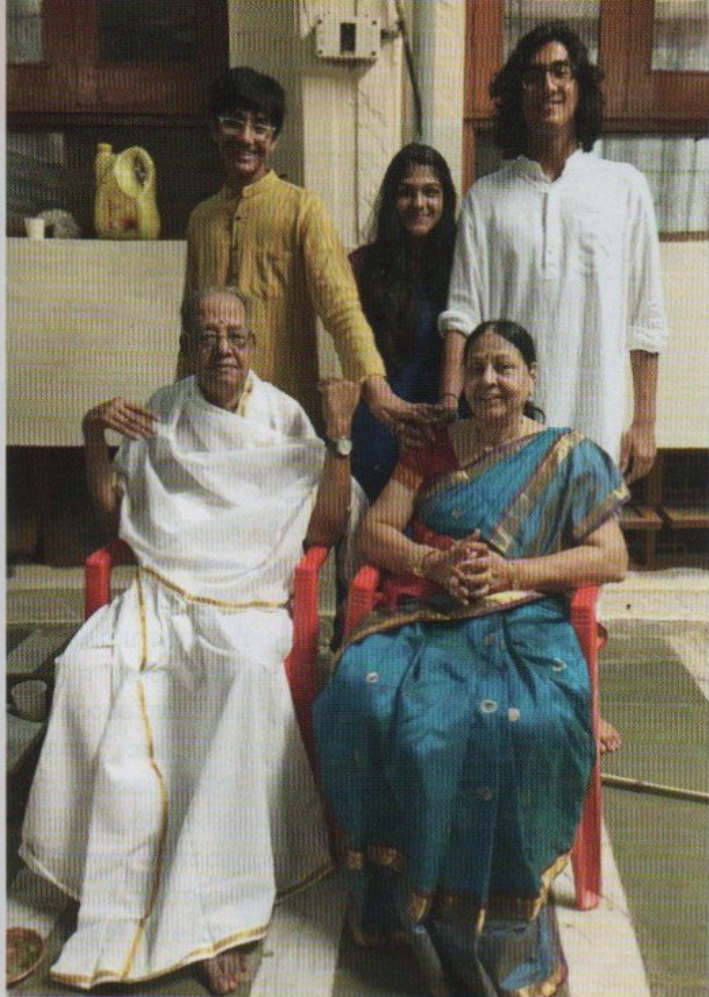
അയ്യർസ് അഡ്മിനിസ്ട്രേഷനിലെ ജോലി ശാസനം മുട്ടിക്കുന്നതായപ്പോൾ അവിടത്തെതന്നെ സഹപ്രവർത്തകരുമായിച്ചേർന്ന് ചൈത്ര അഡ്മിനിസ്ട്രേഷൻ എന്ന ഏജൻസിക്ക് രൂപം നൽകിയ നാമൻ അതിന്റെ ഡയറക്ടറായിരുന്നു.

കേവലം മെട്രിക്കുലേഷൻ യോഗ്യതയുമായി നഗരത്തിലെത്തിയ നാമൻ, തന്റെ ഔദ്യോഗികവും, പാർട്ടി/ട്രേഡ് യൂണിയൻ പരവുമായ നെട്ടോട്ടത്തിനിടയിലും സായാഹ്ന ക്ലാസുകൾ വഴി കെ സി കോളേജിൽനിന്ന് ബി എ



Mrs and Mr Naman with grandchildren





Naman with family

ബിരുദവും മുംബൈ യൂനിവേഴ്സിറ്റിയിൽനിന്ന് എക്കണോമിക്സ് ആൻറ് സ്റ്റാറ്റിസ്റ്റിക്സിൽ എം എ ബിരുദാനന്തര ബിരുദവും കരസ്ഥമാക്കി.

ഉയർന്ന സാമാന്യബോധവും രാഷ്ട്രീയബോധവും ആവേശമായി മാറിയ നാളുകളിലാണ് സംയുക്ത മഹാരാഷ്ട്രസമരം കൊടുമ്പിരി കൊള്ളുന്നത്. സമരരംഗത്തേക്ക് എടുത്തുചാടിയ നാമന് കൊടിയ മർദ്ദനങ്ങളാണ് നേരിടേണ്ടിവന്നത്.

ചെമ്പൂർ സമാജം, കെ പി ഇ എസ്സ് എല്ലാത്തന്നെ പാർട്ടി പ്രവർത്തനത്തോടൊപ്പം തന്നെ നാമന് വൈകാരികരംഗങ്ങളായിരുന്നു. കറ കളഞ്ഞ സാമാന്യബോധവും രാഷ്ട്രീയ പ്രതിബദ്ധതയും കൈമുതലായുള്ള ഒരു പറ്റം കൂട്ടുകാരായിരുന്നു നാമന്റെ വലിയ ശക്തി. കെ പി വാസുദേവൻ, എച്ച് വി ഹരിഹരൻ, പി ആർ ഗോപിനാഥൻ, എം എ

കാർത്തികേയൻ, കെ എം അച്യുതൻ, പി ആർ ബാലൻ, എം സി വി മേനോൻ, രത്നാകരൻ, കെ എസ് മേനോൻ എന്നിങ്ങനെ എല്ലാ രംഗങ്ങളിലേയും സഖാക്കളും സഹപ്രവർത്തകരും ആയിരുന്നു അവരിൽ ചിലർ. അവരിൽ പലരും ഇന്ന് ജീവിച്ചിരിപ്പില്ല.

1961-ൽ കെ. പി. ഇ. എസ്. ആദർശ വിദ്യാലയം ഏറ്റെടുത്തു. വി കെ കൃഷ്ണമേനോന്റെ പിന്തുണയോടെ പാട്ടത്തിനു കിട്ടിയ സ്ഥലത്തു സ്കൂൾ നിർമ്മിക്കുവാനും കഴിഞ്ഞു. ഇന്ന് 4000 വിദ്യാർത്ഥികളും 100 ജീവനക്കാരും ഉള്ള ഈ സ്ഥാപനം സമീപസ്ഥലങ്ങളിലെ ദരിദ്രരും പാർശ്വവൽക്കരിക്കപ്പെട്ടവരുമായ കുട്ടികളുടെ ആശാകേന്ദ്രമാണ്.

608 കുട്ടികളും പ്രതിമാസം 3000 രൂപയിൽ കുറഞ്ഞ വരുമാനമുള്ള കുടുംബങ്ങളിൽനിന്ന് വരുന്നവരാണ്. പൂർണ്ണമായും സൗജന്യവിദ്യാഭ്യാസം നൽകുന്ന ഈ വിദ്യാലയം തുടർച്ചയായി 100 ശതമാനം വിജയം എസ് എസ് സിക്ക് കൈവരിക്കുന്നു എന്നത് പ്രത്യേകം എടുത്തു പറയേണ്ടതാണ്. വിദ്യാഭ്യാസരംഗത്തെമ്പോലെ സാമൂഹ്യരംഗത്തും ആദർശിന്റെ സേവനങ്ങൾ എല്ലാവരെയും പ്രകീർത്തിക്കപ്പെട്ടിട്ടുള്ളതാണ്.

കമ്മ്യൂണിസം ബൗദ്ധികമായും വൈകാരികമായും കിട്ടിയ ആർ എസ് നാമൻ എന്ന വ്യക്തിയുടെ സാമൂഹ്യസേവനം 'ആദർശ വിദ്യാലയ'ത്തിന്റെ ബഹുമുഖപ്രവർത്തനങ്ങളിൽ ഒതുങ്ങുന്നില്ല. താൻകൂടി ചേർന്ന് സ്ഥാപിച്ച 'ചൈത്ര അഡർടെസിങ് കമ്പനി' 1980-ൽ ലിയോബർനേറ്റ് ഏറെറടുക്കുമ്പോൾ പ്രാഥമിക ഓഹരികളുടെ മൂല്യമായി ഒരു വലിയ തുകയാണ് നാമന്റെ കയ്യിലെത്തിയത്. ഇതിൽനിന്ന് 30 ലക്ഷം രൂപ ചെന്നൈയിലെ 'ഉതവും കരങ്കൾ' എന്ന അനാഥജന്മങ്ങളെ സംരക്ഷിക്കുന്ന സ്ഥാപനത്തിനാണ് നാമൻ നൽകിയത്. കോയമ്പത്തൂർ നഗരത്തിൽ ഇ എം എസിനു സ്മാരകം നിർമ്മിക്കുന്നതിനുവേണ്ടി കുറച്ചു സ്ഥലവും സംഭാവന ചെയ്തു. മുംബൈയിൽ തനിക്ക് ചുറ്റുമുള്ള കഷ്ടപ്പെടുന്നവരുടെ ജീവിതത്തിന് താങ്ങും തണലുമായി നാമനുണ്ട്. ക്യാൻസർ രോഗികൾക്കായി മൗണ്ട് മേരി ചർച്ച് നടത്തുന്ന ശാന്തി ആവേദൻ ആശ്രമം, ബാഗ്ര ചേരി പുനരധിവാസ പദ്ധതി എന്നിവയിലൊക്കെ നാമന്റെ സംഭാവന ഗണ്യമാണ്. കൃഷ്ണരോഗനിവാരണത്തിനായി പ്രവർത്തിക്കുന്ന സൊസൈറ്റിയുടെയും പ്രവർത്തകനാണ് നാമൻ.

നാമന്റെ ആശയങ്ങളോടും ആദർശങ്ങളോടും



Naman with Prakash Karat



Naman with Pinarayi Vijayan





Naman receives the Kerala In Mumbai Award for Lifetime Achievement .

സഹകരിച്ചു പോകുന്ന കുടുംബത്തിന്റെ പിന്തുണ ഈവിധ പ്രവർത്തനങ്ങളിലെല്ലാം നാമന്റെ താങ്ങും തണലുമാണ്. ഭാര്യയും മകളും സഹോദരങ്ങളും എല്ലാം

ടുത്ത പ്രസ്ഥാനത്തിന്റെ അമരക്കാരനായും മറ്റു സാമൂഹ്യപ്രവർത്തനങ്ങളുടെ ഭാഗമായും എൺപത്തിരണ്ടാം വയസ്സിലും കർമ്മനിരതനാണ് ആർ എസ് നാമൻ.

ഈ ആദർശങ്ങൾ ഏറ്റെടുത്തു എന്നത് നാമന്റെ സൗഭാഗ്യം. നാമന് മക്കൾ രണ്ടാണ്; ഒരു മകനും ഒരു മകളും. അവർ കുടുംബസമേതം അമേരിക്കയിലാണ്. ഏഷ്യൻ ഇന്ത്യക്കാരുടെ ഇടയിൽ സാഹിത്യരംഗത്ത് ചലനങ്ങൾ സൃഷ്ടിക്കുന്ന സ്കൂൾ വിദ്യാർത്ഥിയായ പേരക്കിടാവിന്റെ കാര്യത്തിൽ നാമനിലെ മുത്തശ്ശന് തികഞ്ഞ അഭിമാനമുണ്ട്. തന്റെ ആദർശങ്ങളോട് തന്നെപ്പോലെതന്നെ ഇഷ്ടവും ആവേശകരമായ സ്നേഹവും കാത്തു സൂക്ഷിച്ചിരുന്ന സമപ്രായക്കാരനായിരുന്ന അനന്തിരവൻ അനന്തകൃഷ്ണന്റെ അകാലമരണം നാമന്റെ ജീവിതത്തിലെ ഒരിക്കലും ഉമങ്ങാത്ത മുറിവായി അവശേഷിക്കുന്നു.

ആദർശവിദ്യാലയമെന്ന, താൻകൂടി ചേർന്ന് കെട്ടിപ്പു

## Poem

# യക്ഷി

രാമചന്ദ്രൻ

കഴിഞ്ഞസന്ധ്യാസമയത്തു ഞാനെൻ പത്നീസമേതം പുതുകാഴ്ച തേടി നവഗൃഹത്തിൽ മധുവാസ്വാദിക്കാൻ ഇരിപ്പു, ബാഹ്യാമ്പുളമായിതന്നെ.

പ്രഭാതസൂര്യൻ വിരൽ ചൂണ്ടി നിത്യം വിളിന്നമാം കാഴ്ചകൾ, മാനവർക്കായ് എന്തെന്നു വസ്തുക്കൾ നമുക്കുവേണ്ടി ഒരുക്കിവെപ്പു സാർവ്വഭൗമനീശൻ!

ഒരിക്കലും തൃപ്തി വരാതെ നമ്മൾ പിടിച്ചുപറ്റാൻ മുതിരുന്നു വിണ്ടും എനിക്കുവേണം കണി കണ്ടതെല്ലാം മറ്റുള്ളവർക്കോ? തുതവന്റെ കാര്യം!

വായനയെന്നിന്നരികെയിരിക്കേ കാണായിവന്നോരഹർവ്വശാത്രി കണ്ണുങ്ങുമുന്നോട്ടു തിങ്ങുന്നു മറ്റും വഴിക്കു കാണുന്നവരോടു കൊഞ്ചി.

പാർശ്വസ്ഥരാകും വന്ദ്യവൃക്ഷ,സസ്യം- ജീവജാലങ്ങൾ നോക്കിനിൽക്കുന്നുവോ! എന്തുചെയ്താലുമവഗണിച്ചോണ്ടവർ സന്തോഷപൂർവ്വം യാനം തുടരുന്നു.

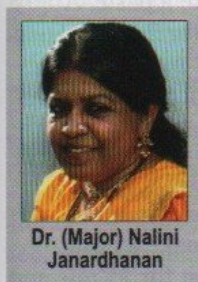
എന്തും ക്ഷമിക്കും ഭൂപോലെയായവൾ സുന്ദരി, ശാന്ത, സുശീലയായവൾ കാണുന്നതെല്ലാം സമ്പൂർണ്ണസത്യമെന്നോതുന്ന വിഡ്ഢികളാണല്ലോ നമ്മൾ.

സ്നേഹമൂറിയ കണ്ണുകൾ തുപ്പുന്നു പ്രപഞ്ച ജാല പ്രതികാരപൂർവ്വം മുല്ലപ്പൂമൊട്ടൊത്ത ദന്തം വഴിമാറി ദാഷ്ട്യങ്ങൾ വന്നല്ലോ കടിച്ചു തിന്നാൻ.

ഭൂമിക്കുന്നോവാതെ മുന്നോട്ടുപോയോൾ ചവിട്ടി മെതിപ്പു നിർദ്ദാക്ഷിണ്യമായ്. ഏതാനും വൃക്തികൾ ചെയ്ത കുറ്റത്തിന്നിന്നാട്ടുകാരെല്ലാം ശിക്ഷിതന്മാരോ?



# FACE PACKS FROM KITCHEN FOR OILY SKIN



Dr. (Major) Nalini Janardhanan

■ Facial can be done at home using homemade face masks as we have seen in my previous article. If you have oily skin you are more likely to get acne (pimples). So

you have to be careful in choosing cosmetics and face masks. Some of the homemade face masks (face packs) suitable for oily skin, as suggested by beauticians are given below:

## Sandalwood and rose water face pack

Mix one table spoon of sandalwood powder with 2 tablespoons of rose water to make a paste. Apply it on face and neck rinse well after 15-20 mts.

Sandalwood powder has

astringent properties. It soothes the skin and heals redness and inflammation of pimples.

## Turmeric and Sandalwood face pack

Mix one tablespoon of sandalwood powder, 3 tablespoons of rose water and one tablespoon of turmeric powder. Make a paste and apply it on face and neck. Wash it off after 15-20 mts.

## Cucumber and tomato face pack

Take 2 tablespoon of tomato pulp and one tablespoon cucumber pulp. Mix them well and apply on face. Keep it for 15-20 mts and then wash it off.

Cucumber acts as astringent and removes dead skin cells. Tomato is rich in Vitamin A that nourishes skin.

## Neem & turmeric face pack

Mix 1 tablespoon neem paste with ½ teaspoon turmeric. Apply it on face. Leave it for 15-20 mts and rinse well after that.

Neem and turmeric have antibacterial properties.

## Besan and curd face pack

Mix 1 tablespoon curd with ½ tablespoons of besan powder (gram flour). Apply this paste on face and keep it for 15-20 mts. Then wash it off.

Besan absorbs the excess oil from face without drying it. It





# NPG Nair: RERA approved Real Estate man

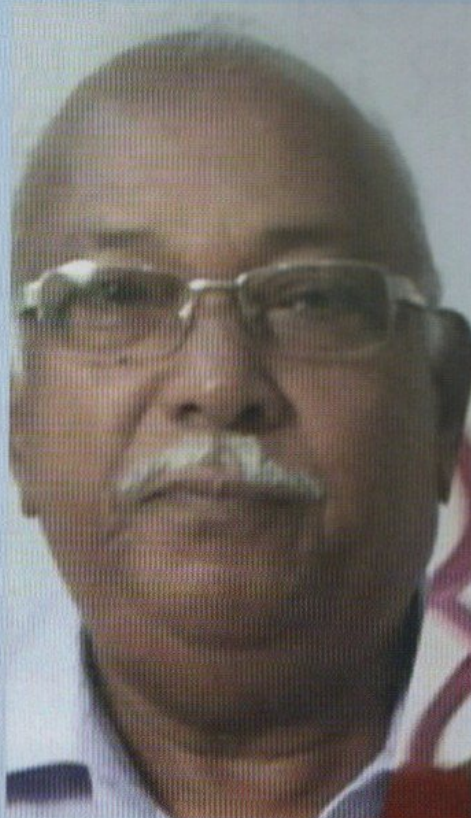


Manoj Menon

■ An article by NPG Nair, titled "Flat Purchasers Taken For a Ride" was published in the 2<sup>nd</sup> fortnight March 2005 in The Accommodation Times, drew attention of the

public interested in real estate matters. He preceded it up with a meaningful letter to the Editor of Accommodation Times of the Times of India publications dated 02/06/2001. His writings in other periodicals also made people aware of the existing malpractices in selling the premises/flats in the name of Super Built up area at more than 50% against 20% permitted by the Govt of Maharashtra. That was applicable to finalize stamp duty and registration. The Central Govt also implemented this system while initiating acquisition proceedings under 37 (I) of the Income Tax Act.

He tried to highlight how initially even after the Co- Operative Act came into effect, flat purchasers were



NPG Nair

being duped into paying more by the builder/developer.

Today the flat purchasers have

strong protection and safeguards. The Real Estate Regulatory Authority Act (RERA) of the Central Govt and The Maharashtra Real Estate Regulatory Authority of the state of Maharashtra have made the required legislation and implemented. The irregularities and loopholes were plugged. Today, one can confidently purchase an apartment/flat on the basis of carpet area. The builder/developer cannot go around the rules. Today the developer quotes his rate on carpet area basis.

The builder cannot even sell a car parking area without having constructed a basement or a podium at his own cost. Similarly, several other terms and conditions are also imposed on the builder for the protection of the flat buyer. These include timely possession also. These are implemented rigidly. Any violation can invite immediate action through the special court set up for this which can include a fine and jail.

Both the builder who is the seller and the broker who facilitate the sale also have to register with the RERA who will issue the respective registration numbers.

also acts as a cleansing agent and clears the skin pores of dirt. Besan helps to remove suntan. Curd cleanses and moisturizes skin.

## Cucumber and mint face pack

Take one table spoon of cucumber juice and one tablespoon of mint juice. Mix well and apply on face. Let it dry then wash if off with water.

## Strawberry and lemon face pack

Mash  $\frac{3}{4}$  cups of strawberries and mix it with 1 tablespoon lemon juice,  $\frac{1}{2}$  egg white and  $\frac{1}{2}$  teaspoon honey. Apply it on face. Keep it for 8-10 mts. Wash it off with water.

## Overnight Green tea mask

This is effective for oily skin prone to acne. Brew a green tea bag for 10 mts and cool the water by keeping it aside. Take 2 tablespoons of this tea in a bowl and add equal amount of potato juice. Mix well and apply on face. Wash it off in the morning.

## Neem and Rose water face pack

Mix 1 tablespoon neem powder with 2 tablespoons of rose water. Apply it on face. Rinse with water after 15-20 mts, Neem is antibacterial and also reduces redness and inflammation in pimples.

## Honey and lemon face pack

Mix the juice of  $\frac{1}{2}$  lemon and 1 tablespoon honey. Apply it on face and leave it on for 15-20 mts. Wash it off with water. Honey is a natural antioxidant and antibacterial. It also moisturizes skin. Lemon exfoliates skin and clears blackheads.

## Aloe vera and Turmeric face pack

Mix one tablespoon aloe vera gel and  $\frac{1}{2}$  tablespoon turmeric. Apply it on face and wash it off after 15-20 mts. Aloe vera nourishes skin and protects it from toxins. Turmeric has anti-bacterial and anti-inflammatory properties.

## Tulsi and mint face pack

Blend 10 tulsi leaves and 10 mint

leaves in a mixer to make a paste. Apply this on face and keep it for 20 mts. Then wash it off.

Tulsi is anti-bacterial. Mint contains salicylic acid that cures acne.

## Turmeric and honey face pack

Mix 1 tablespoon honey with  $\frac{1}{2}$  tablespoon turmeric to make a paste. Apply it on face. Leave it for 15 mts and then rinse well. Turmeric has antibacterial properties and also removes excess oil from face. Honey is antioxidants and protects skin from free radicals.

## Multani Mitti and lemon face pack

Mix juice of  $\frac{1}{2}$  lemon with 1 tablespoon of multani mitti (Fullers Earth). Apply it on face and wash it off after 15-20 mts. Lemon helps to keep skin germ-free. Multani mitti absorbs excess oil from skin and prevents clogging of pores. So it prevents acne and blemishes. Rich in Magnesium, it helps in reducing acne scars.



# Palpitations



**Dr. (Major) Nalini Janardhanan**

**W**orld Heart Day is being observed on 29<sup>th</sup> September every year to create awareness among people about the heart diseases. World Heart Federation wants to reduce death due to heart diseases by 25% by the year 2025.

Let us know about a common problem called 'Palpitations'.

## What are Palpitations?

Sometimes your heart pounds, flutters or beats fast or feels like skipping beats. These feelings are known as palpitations. Most of the causes of palpitations are not serious. Though palpitations are common and mostly harmless, they can be scary and many cause anxiety. Most of them go away on their own. But some palpitations may be a sign of serious heart problems like irregular heartbeats (arrhythmia) which may require treatment. So knowing

about this can help you not to panic when it happens and know when to consult a doctor.

## Symptoms

Most of the time you don't notice your heart beats. The feeling of being aware of your heart beats is described as palpitations. Heart Palpitations may feel like your heart is skipping beats, pounding, fluttering, rapidly beating too fast or flip flopping. It may be for a few seconds or minutes. You may feel heart palpitations in your throat, neck or chest also. They can occur when you are at

rest or active.

## Causes

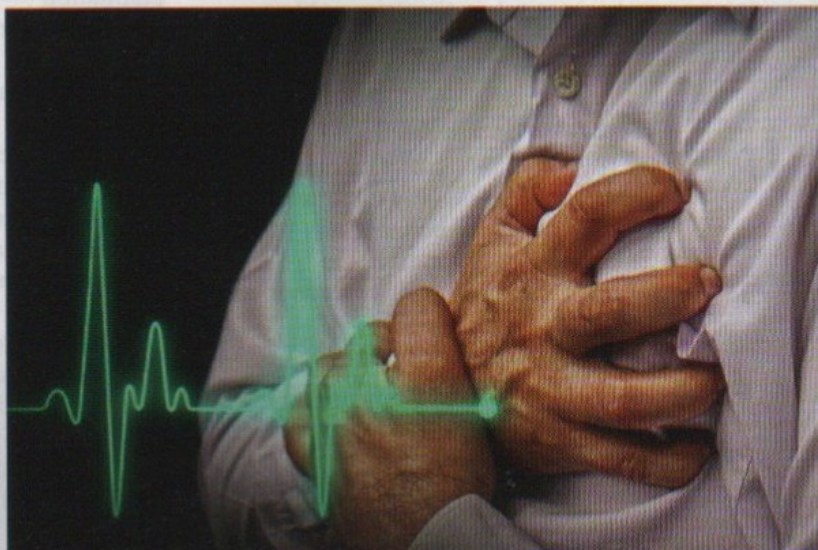
There are so many causes which lead to heart palpitations like:

- 1) Heart Conditions
- 2) Heart rhythm problems
- 3) Medications
- 4) Life style triggers
- 5) Emotions and psychological triggers
- 6) Hormonal changes
- 7) Other medical conditions

## Heart Conditions

Some heart conditions may cause palpitation. For eg:

- a) Heart failure where the heart is unable to pump blood properly.
- b) Congenital heart diseases like birth defects affecting heart
- c) Hypertrophic Cardiomyopathy- where the heart muscles and walls of heart get thickened and enlarged.
- d) Problems with heart valves like mitral valve prolapse.





## Heart Rhythm Problems

Problems with the rhythm of heart beats can lead to palpitations. Eg; Atrial Fibrillation, Atrial Flutter, Supraventricular Tachycardia, Ventricular Tachycardia.

## Medications

Palpitations can be caused by some medications:

a) Asthma inhalers, Medicines for hypertension (high BP) like minoxidil, hydralazine etc. Antihistaminic like terfenadine, antibiotics like Erythromycin, Antidepressants like citalopram, Anti fungal medicines like itraconazole and other medicines like theophylline, ephedrine.

## Life Style Triggers

Lack of sleep, strenuous exercise, alcoholism, smoking, drug addiction (eg: cannabis, cocaine, heroin etc) drinks containing caffeine like coffee, tea or energy drinks, spicy foods.

## Emotional or psychological triggers

eg stress, anxiety, panic attacks, excitement or nervousness.

## Hormonal changes

Palpitation in women may occur due to hormonal changes that occur during menses, pregnancy and menopause.

## Other Medical conditions

- Low blood sugar level (hypoglycemia) in Diabetes
- Overactive thyroid (hyperthyroidism)
- Anaemia
- Postural or orthostatic hypotension i.e dizziness and low BP triggered by changing positions like standing up
- High fever.
- Dehydration

## Risk Factors

You may be at risk of developing palpitation if you

- Are stressed
- Are pregnant
- Have anxiety disorder or panic attacks.
- Have hyperthyroidism
- Have other heart problems like arrhythmia, congenital heart defects, previous heart attack or previous heart surgery
- Take medicines for asthma or hypertension (some medicines may



cause palpitations)

## Complications

For palpitations caused by a heart condition the following complications may occur:

- Fainting
- Cardiac arrest
- Stroke
- Heart failure

## What to do

If you have heart palpitation

- Try to sit down and relax
- Keep yourself calm and in a comfortable position
- Try not to panic as it can make your symptoms worse.
- Loosen any tight clothing which can affect your breathing such as your shirt collar button and tie.
- Avoid any stimulants that can make your palpitations worse like caffeine, nicotine (smoking), alcohol and drugs.

## When to see a doctor

If your palpitations pass quickly or occur only occasionally there is nothing to worry as it may not need any treatment. But if you have the following, consult a doctor as soon as possible:

- The palpitations last a longtime
- The palpitations don't improve.
- The palpitations get worse
- You have a history of heart problems defective heart valve, heart attack or heart surgery or heart diseases risk factors.

## When to get emergency help

Call for ambulance or doctor or reach the emergency department of nearest hospital if you have the following symptoms along with palpitations

- Severe shortness of breath or difficulty in breathing
- Chest pain or tightness in chest
- Dizziness or light headedness
- Fainting or blackouts
- Weakness, excessive sweating, confusion or loss of consciousness.

These symptoms could indicate a serious or potentially life threatening heart problem or medical conditions that should be treated as soon as possible.

## Prevention

Take care of the following if you want to decrease your chances of getting palpitation

- Limit or stop your intake of caffeine.
- Don't smoke or use tobacco products.
- If medication is causing palpitation consult your doctor for alternative medicine.
- If you have anxiety or stress do relaxation exercise, deep breathing or yoga.
- Try to keep your BP and cholesterol under control.
- Try to identify your triggers and avoid them.
- Exercise regularly.
- Have a healthy and balanced diet. ■



# LONG TERM EFFECTS OF MARIJUANA USE ON ADOLESCENT AND YOUNG ADULT BRAINS



Dr Sujatha Nair

■ Our human brain is the biggest supercomputer in the known world.

It is still developing from the early teens to mid or late 20s.

The adolescent brain from age 13-14 to mid twenties, develop new neurochemical pathways and more structural changes in the frontal cortex of the brain that results in better decision making, intelligence, executive functioning skills and cognitive abilities. Myelination that is formation of protective coverings of the brain structures happen at this time. The hippocampus is responsible for memory formation and processing information, the amygdala is involved in memory, emotional responses and decision making. The nucleus acumbens portion is responsible for motivation, pleasure and rewards processing. All these areas of the brain have receptors for cannabis and its products.

When this age group then gets into use and heavy use of marijuana and the cannabinoid group of drugs, these anatomical and consequently functional changes of the brain get grossly affected in the long run.

There is an exponential increase in use of this substance in the age group of 13- 28 across the world.. The strains of marijuana available today have a higher concentration of THC in them about 30% compared to the 5% that was

earlier. This is the consequence of legalization of the drug in most states in the United states of America and across the world. Legalisation leads to optimizing monetization and the way to do that is by promoting strains with higher THC concentration and in different forms like gummy bears, mints, cookies with marijuana making it more addictive and more attractive for consumption.

Irresponsible selling , and consumption , without actually knowing the side effects and long term damage is creating an epidemic of gigantic proportions.

Onset of use of the drug by the age of 13-16 years and heavy use into adulthood results in thinning of the frontal cortex ie the part of the brain responsible for intelligence, processing information and rational thinking . It has been seen that there is a drop in IQ by about 6-8 points. Judgement , the ability to reason and processing complex information is affected by heavy addictive use. Executive functioning is affected. Impulsivity is increased.

Impairment of memory ,especially retaining verbal expression of the same and short term memory function and cognitive impairment occurs because THC in the marijuana alters structure and functioning of the hippocampal region of the adolescent brain.

As the amygdala is seen to change in structure due to long term weed usage, the traits of depression, inability to deal with stressful situations and mood swings happen.

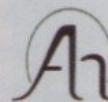
Heavy use and addiction to marijuana during early adolescence and early adulthood leads to lack of motivation or marked reduction in motivation to put in effort and interest in constructive activities or academics or building meaningful relationships with people. Social skills are impaired, an apathy develops and the ability to connect with one's emotions and process them is grossly impaired, thus hampering being able to develop an insight into oneself.

Unfortunately, across the world , weed has truly proven to be a "weed" destroying generations , making them incompetent and non productive members of society and the epidemic is only increasing.

The solution is long term residential treatment in an environment that is accepting, non-threatening, engaging, where meditation helps in healing of the brain and body and sheer staying away from the substance can begin reparation of the brain and its functions. Certain changes can be permanent and one has to work around them.

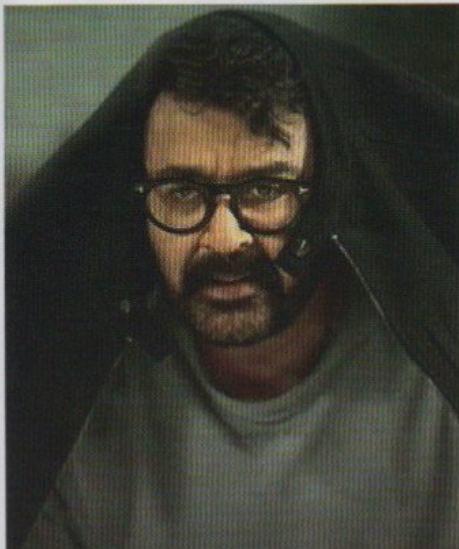
We at Anatta provide this ambience in a luxurious setting ; where meditation and counsellign blend to treat the person holistically.

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## DRAMA

■ 'Drama' scripted and directed by Ranjit is complete now. Mahasubair and M K Nazar jointly produce it for Varnachitra Goodline Productions. It has a big star cast consisting of Mohanlal, Arundhati Nath, Kaniha, Asha Sharath, Ranji Panicker, Suresh Krishna, Niranj, Shyamaprasad, Johny Antony, Dilish Pothan, Baiju, Tiny Tom, Subhi Suresh, Baby Lara et al. Its music is composed by Vinu Thomas.

## Varthakal Ithuvare

■ Debutant director Manoj Nair wrote the story and screenplay of this movie with Biju Wilson in the lead. He also directs it. Abhirami Bhargavan is in the female lead. Other artistes are Vinay Fort, Saiju Kurup, Sudhir Karamana, Siddique, Nedumudi Venu, Premkumar, P Balachandran, Indrans, Alancier, Mamukoya, Shivaji Guruvayur, Nazir

Samkranti, Pradeep Kottayam, KTS Patannayil, Kainakari Thankaraj, Kollam Sudhi, Pauli, Mary Thejan, Ambika Mohan et al. Biju Thomas and Jibi Paraikal produce this film. Lyrics are written by Kaithapram, Vayalar Sharad Varma and Hari Narayanan and Mejo Joseph sets the music.



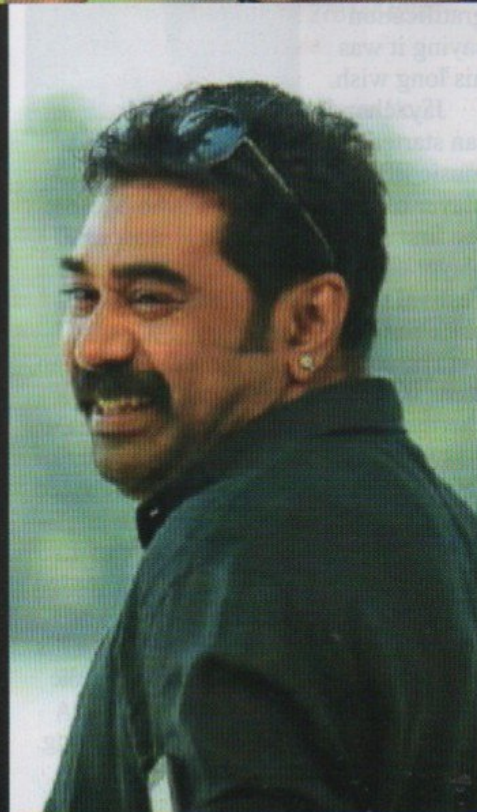
## Mottitta Mullakal



■ 'Mottitta Mullakal' is directed by Vinod Kannol with Arun Jenson, Vasudev and debutant actress Jaimy Afsal in lead roles. Joy Mathew, Bijukuttan, Narayanankutty, Deepika and Kulappulli Leela support them. Mohanan Nellikad produces this film the story of which is written by the producer himself. Sreesailam Radhakrishnan wrote the songs as well as composed music for them.

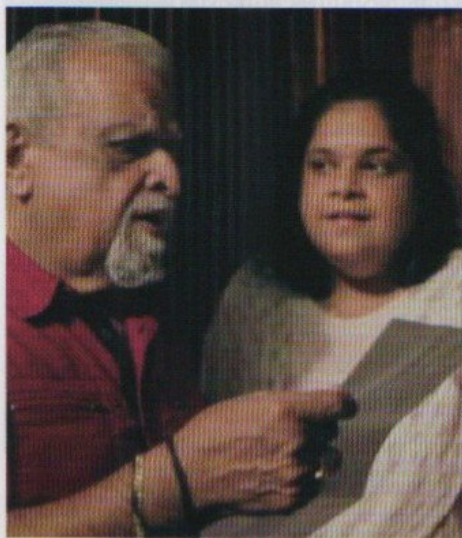
## Aanakkallan

■ For Saptatharang Cinema, Suresh Divakar directs Aanakkallan with Biju Menon, Siddique, Saikumar, Suresh Krishna, Harish Kanaran, Bala, Dharmajan Bolgatti, Anil Murali, Indrans, Suraj Venjaramoodu, Sudhir Karamana, Kailash, Shivaji Guruvayur, Chembil Ashokan, G Sureshkumar, Nandu Poduval, Anushri, Sarayu, Shamna Kasim, Priyanka, Baby Daya et al in the caste.





## Jayachandran sings in praise of his Guru



Jayachandran and Lakshmi

■ Well known Malayalam playback singer P Jayachandran sang in praise of his Guru Ramanathan. He expressed great gratification saying it was his long wish.

Jayachandran started his music life as a player of Mridangam and even became the first student to win first place as a player of Mridangam in School Youth Festival when K J Yesudas won his place in Carnatic music.

The song, penned by Harinarayanan, starts with "Ponnum thenum cherthente..." is a tribute to all Gurus. It was set to tune by Lakshmi, daughter of Jayachandran. Jayachandran reminisced that it was Ramanathan Master who redirected him from Mridangam to vocal music and their interaction started since his VIII standard. All these years, he was longing to dedicate a song to his beloved guru. Balamurali provided the background music and Bodhi Silent Scape provided the visuals for the song. It is uploaded on Youtube.



Ramanathan



Iconic actor Mohanlal met Prime Minister Narendra Modi on Janmashtami and briefed him about his foundation's social initiatives. Founded by Mohanlal, VishwaSanthi Foundation works towards the upliftment of health and education sector among underprivileged sections in society.

## Ambili is no more

■ Malayalam female singer and dubbing artist Padmaja Thampi aka Ambili is no more.

A disciple of musician V Dakshinamoorthy, she started singing for films, starting with Sabarimala Sri Dharmasastha in 1970, with *Karagre Vasathe*. She also wrote dialogues for movies when dubbed into Malayalam for theatres or channels. She has sung more than 3000 songs including more than 200 songs for about 20 movies and albums. She has many popular songs under reputed music directors during the seventies and eighties. She was busy in Malayalam, Tamil, Hindi and Bengali films. She also had a music troupe by name Mayambu Music.

Her popular songs "Thedi varum kannukalil", "Oonjala, oonjala", "Swarnamalakal", "Maayalle raga mazhaville" and "Guruvayoorappante thiruvamruthethinu" are still remembered by music lovers.

Ambili has proved her skills in dubbing also. She grew up watching her mother Pala Thankam dubbing for movies and later dubbed for most of the actress from infants to the old, from heroines to sisterly characters.

Jalaja, Rohini, Menaka, Nitya, Kalaranjini, Sobhana, Revati, Sunita, Ranjini, Ranjita, Mohini et al benefitted by her. She also helped them to laugh or cry whenever they could not do them effectively. When she was avoided in films, she moved to serials. When films were to be dubbed to other languages, she was entrusted to write appropriate dialogues. She did it for more than twenty films. Dalapathy, Kannaathil muthamittal, English Vinglish, Kahani were among them.

Ambili married film director K G Rjasekharan, son of AIR artist T P Radhamani. She has two daughters Vrinda and Vidya. Vrinda is employed with State Bank of India and is married. Her married life was not smooth and they got separated. However she

maintained good relationship with her inlaws and they reciprocated.

Ambili was afflicted with brain tumour and had a tough life. Because of her illness, she was admitted into hospital and when Radhamani died, the news of death was never conveyed to her, according to Bhagyalakshmi, her friend and dubbing artist.



Ambili





# Kerala in Mumbai

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